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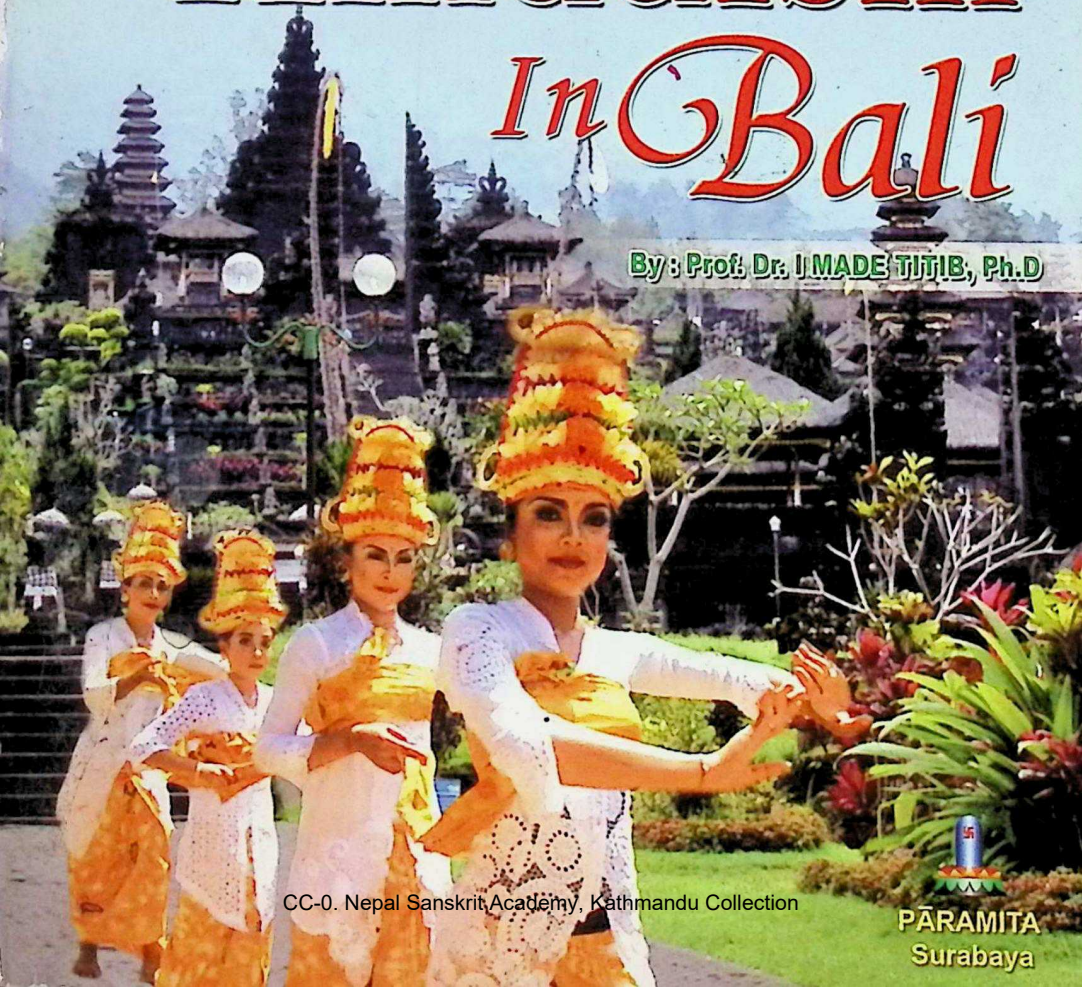
Some Aspects of Hinduism In Bali

By : Prof. Dr. I MADE TITIB, Ph.D



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Working Committee World Hindu Summit
2013

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Penerbit PARAMITA Surabaya

Glimpses of

SOME ASPECTS OF HINDUISM IN BALI

by :
Prof. Dr. I Made Titib, Ph.D

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PREFACE

Om Swastiastu.

Hinduism has always taught about unity, peace, love and non-violence (*ahimsa*). However, history proves how Hindus struggling for existence of a variety of threats. Of course if it was not wise to fight for the existence of religion through violence ways that are not commendable or always looking for a scapegoat for the problems encountered. As Hindus, we should not be silent and just give up, we must rise up and be great in a dignified manner.

Hinduism is also called *Sanatana Dharma*. If the teachings of Hinduism can be implemented correctly according to the Vedic scriptures, then the society will be able to face the challenges in life. This can be done by improving the quality of Hindu's human resources through education, strengthen the sense of unity, as well as expanding regional and international scale network, through a container of World Hindu Organization. Thus, the Hindus will have a higher bargaining power, not just at the national, but also international level.

In 2012, a meeting of world Hindu leaders was held for the first time. The 1st World Hindu Summit gave birth to an agreement called the Bali Charter, this agreement promotes harmony and peace throughout the world. The Bali Charter also mandates the establishment of a *World Hindu Parisad*, a global scale Hindu Organization, to synergize all Hindu organizations around the world. It also mandates the establishment of the *World Hindu Centre*. As Hindus, we have a responsibility to guard the Bali Charter, as well as making it a milestone unity of Hindus all over the world. We realize this is not easy, but with the spirit, hard

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work and our unity, good things would materialize into a reality, hopefully this will brings more peaceful and prosperous Hindus worldwide.

Establishment of World Hindu Organizations will unite the Hindu community across the world, it will promote the human values that are described in the Vedic scriptures and other Hindu literatures, as well as the values contained in the greatness of Hindu culture, which is *Sathyam* (Truth), *Sivam* (wisdom) and *Sundaram* (purity).

Hopefully, The 2nd World Hindu Summit 2013 can be a bridge for an intensive communication among Hindu organizations worldwide, as well as religious leaders and Hindu scholars from different parts of world.

In addition, with the principle of harmony, peace, and prosperity of mankind, this event can strengthen the relationship between the Hindus worldwide and also with other religions. Spirit that flows from the values of truth, holiness, and beauty, which were carried out in a harmonious relationship between fellow human beings is a real contribution to world peace that deserves our collective appreciation.

The Hindu elements in different parts of the world were expected to embraced and incorporated as the main support of the World Hindu Summit. The objectives of the World Hindu Summit and the World Hindu Wisdom Meet 2013 were: (1) the establishment of the World Hindu Parisad (WHP) and the World Hindu Centre (WHC), (2) Discuss the important issues that happen in the world, in the fields of economics and environment, with effort to find a solution, (3) Develops World Hindu Parisad work program, which will be transmitted into an action plan for the World Hindu Centre.

In The Bali Charter also noted, the establishment of the World Hindu Organisation will be named World Hindu Parisad,

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which has goal to unite all the Hindu organizations worldwide, in order to coordinate humanitarian services and activities, as well as to disseminate the values of Dharma globally. World Hindu Parisad is an independent organization and is not associated with any politics.

The World Hindu Parisad will be able to consolidate all the Hindus components, synergize it, and also strengthen solidarity among members. The existence of this organization will be recognized worldwide, if any problems arise, it will be resolved through peaceful means such as negotiation, mediation and recociliation.

An annual meeting that was also mandated by the Bali Charter is World Hindu Wisdom Meet (WHWM). WHWM is a meeting to discuss important issues and development of Hindu community worldwide. Hopefully we are able to realize policy towards these issues, and also use it as a reference in next meetings for report and evaluation.

Enormous trust has been handed over to the Hindus in Bali to host this event. This is a good chance for us, we need to take it positively with hard work and smart work. All Balinese Hindus were united in realizing this mandate, because it is very beneficial for the future development of spiritual, social and economic well being of Balinese society, at the end, for the sake of Bali.

To the Governor of Bali, Mr. Made Mangku Pastika, we express sincere gratitude on all the help and support, so this World Hindu Summit, which is held annually, can run smooth and success without a hitch.

My gratitude to Prof. Dr. I Made Titib, Ph.D, (Rector of Denpasar State Hindu Dharma Institute) who displays some of his thoughts in this book, hopefully his devotion brings enlightens to the world.

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Similarly to Mr. I Wayan Yasa, S.Ag as Director of Paramita Publisher Surabaya, of his significant contribution, hopefully this can be beneficial to humanity.

Om Shantih, Shantih, Shantih, Om

Denpasar, June 1st 2013

Prof. Dr.dr.I Made Bakta, Sp.PD (KHOM)
Chairman of the Working Committee WHS 2013

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INTRODUCTION

"āpan tiwas juga sirang muni boddhapākṣa,
yan tan wruh ring paramatattva Śivatvamārga,
mangkāng munīndra sang apākṣa Śivatva yoga,
yan tan wruh ing paramatattva Jinatva manda"

Sutasoma XLII.2

(For a Buddhist monk will fall short of his goal
if he does not know the excellent path of Śivaism.
It is the same with the Śivaistic monk,
if he does not know the highest Truth of
Buddhism, then he is weak)

Om Swastyastu.

This booklet is dedicated to welcome the participants of the 2nd World Hindu Summit 2013, as a continuation of the 1st World Hindu Summit 2012 last year, which has given rise to an agreement called the Bali Charter, this agreement echoes harmony and peace to the whole world.

The Bali Charter also mandates the establishment of a World Hindu Organization (*World Hindu Parisad*) as an umbrella to synergize the service and spiritualactivities of Hindu organizations around the world. It also mentioned about establishment of the World Hindu Centre, as the executing agency of the World Hindu Parisad. This proves the existence and capacity of Hindus in the world of international diplomacy.

Why in Bali? The island of Bali is well known in a variety of texts in India and China. In the Ramayana literature, by MaharsiValmiki,said that when Commander Sugriva directed towards the south island in the Indian subcontinent,hesearch to

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the archipelago called Saptarājya, he also mention the condition of the island of Bali, with a mountain called Udaya Parvata (Mount Agung), which the peak supposedly inhabited by the gods.

The contact between India and Bali appeared to start intensivelyin early AD, demonstrated by many ancient pottery patterned Arikamedu originating from South India, some also comes from China were found. In ancient inscriptions founded in Bali, the Hindu religion was officially embraced by the people of Bali since the 8th century, and until the 12th century AD, the inscription replaced by copper *(tambraprasasti)*. The information contained in the inscription, said that Hinduism and Buddhism almost simultaneously embraced by the people of Bali.

When Hinduism influenced Bali, it not necessarily eliminate the beliefs and culture of the local community, otherwise Hinduism appreciate Balinese local wisdom and local genius. Local wisdom of the people of Bali have an important role, therefore this book is presented with the topic.

This little book is a set of several papers presented in various international meetings, the first is "Some Aspects of Hinduism in Bali, The Role of Local Wisdoms" which gives an overview of the role of indigenous Balinese enlightenment from the teachings of Hinduism.

The second is "History, Religion and Basic Philosophy of the Balinese Hindu" briefly describe the historical development of Hinduism in Bali, the existenceof Hinduismon this island, and the basics of Balinese philosophy which derived from the teachings of Hinduism. For example, in the teachings of Hindu philosophy in Bali, is about *Tattvamasi* (he is you) who believe that other people similar to yourself, *VasudhaivaKutumbakam*, everything on this earth are brothers and not others, *TriHita Karana*, three things lead to a prosperous and happy life, by realizing a harmonious relationship between man and the Almighty God, fellow man and with environments.

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Next article is "Hindu Dharma, Its Challenges in Globalization Era" is aboutglobal challenges faced not only by Hindus in Bali, but by the Hindus everywhere, nevertheless the Hindu Dharma is continue to exist *(DharmaraksatahRaksitah)*. They who always perform Dharma will always be protected by the Dharma it self.

Then, "Bali - India Relationship: A Religious Perspective" describes the influence of Hinduism in Bali.

An interesting article, about *Utsava Dharma Gita* festival, a festivalheld once every two years. The participants reciteliteratures, which derived from Sanskrit texts such, as the Bhagavadgita,the ancient Javanese texts, as Sarasamuccaya, Kakawin Ramayana, ArjunaVivaha and other.

Then, "Dharma Gita: A Hindu Philosophical Point of View" briefly explains the background and benefits of such recites and readings as *phalasruti* (the benefit of reading the sacred Vedic texts) and also *phalavākya* (the benefit of reading literary works of the Maharsi) which can be found in the MaharsiValmiki's masterpiece Ramayana and MaharsiVyasa'sSvargarohanaparva, and also other literatures in ancient Javanese language.

"Peace and Human Rights, Perspective of Hinduism" explain about human rights, which has mentioned in the Vedic Hindu literatures.The "Hinduism and Universal Humanity" describes Hinduism and Hindu doctrines that upholds human dignity, which is very relevant in everyday life.

The next article is "Paths to Spirituality", explains the path to God Almighty, through *Bhakti, Karma, Jnana* and *Yoga Marga*. This paper was presented at inter-religious meeting in Yogyakarta, which explains that there is only one path to God Almighty, but people can choose according to their respective capabilities.

The next article is "Relationship of Indian-Balinese Hindu, the *Agnihotra* Resurrection in Bali" which explains the consciousness of Indonesian Hindus to do Agnihotra ceremony.

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This consciousness arises, after a Balinese Hindus hold sacred journey (Tīrthayātra) to India and the increasing number of Balinese Hindus scholars who studied in India.

The last two posts is "Sanskrit in Modern Indonesia", which explains how the influence of Sanskrit language and literaturesstill exist in Indonesia, and still studied in some Hindu universities in Indonesia, and the last, "The Attitude of Hindus Against Christians" explain the attitude of the Hindus in Bali dealing with others, especially Christians, which in positive point of view, develop sense of 'menyamabraya' (true brotherhood).

The quote in the beginning of this paper, was taken from KekawinSotasoma, during the heyday of ancient Majapahit Kingdom, it mandate for mutual openness and high tolerance among religions in Indonesia

At the end of this preface,I would like to express my deepest gratitude to Prof. Dr.dr.I Made Bakta, Sp.PD (KHOM) as Chairman of the Working Committee of the 2nd World Hindu Summit 2013 (Rector of Udayana University Denpasar Bali), for encouraging me to publish this book. I recognize the short comings of this book; critics and contributions for improvement were appreciated.

Hopefully, may this book be useful.

Om Santih Santih Santih Om

Denpasar, 1st June 2013

Prof. Dr. I Made Titib, Ph.D

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TAB LE OF CONTENTS

PREFACE v
INTRODUCTION ix
TAB LE OF CONTENTS xiii

SOME ASPECTS OF HINDUISM IN BALI
The Role Of Local Wisdoms 1
Preliminary 1
Synergy of Hinduism and Balinese Culture 2
Role of Local Wisdom 7
Present and Future Challenges 12
Conclussion 20

HISTORY, RELIGION AND BASIC PHILOSOPHY OF HINDU BALINESE 21
Introduction 21
History 22
Religion 28
Basic Philosophy of Balinese People 34
Conclussion 40

HINDU DHARMA,
Its Challenges In Globalization Era 41
The meaning of the word Dharma 41
Some Vedic Mantra about Dharma 48
Dharma in the Old Javanese Literatures 55
Realization of Dharma in the Globalization Era 58
Expectation 63

BALI - INDIA RELATIONSHIP :
A Religious Perspective 65
Introduction 65
The Early Hinduism in Bali 66

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Religious Life in the Old Bali Period 71
Religious Life During Middle Bali Age..... 75
Hindu Development Today 76
Conclussion 79

DHARMA GITA :
A Hindu Philosophical Point Of View..... 81
Introduction 81
Starting From *Svaranada* 82
Hindu Philosophical Analysis 88
Phalasruti, Phalasloka and Phalavakya 91
Conclussion 102

PEACE AND HUMAN RIGHTS
Perspective of Hinduism..... 103
Problems of Peace and Human Rights in the Life..... 109
Utterance of God The Almighty on the Peace and Human Rights..... 111
Actualization of Hindu Teaching on Peace and Human Rights in Pluralistic Society 117
Expectation..... 119

HINDUISM AND UNIVERSAL HUMANITY 121
Introduction 121
Basic Tenets of Hinduism..... 122
Hindu Thought and World Harmony..... 128
Hinduism is a science for the betterment of universal humanity..... 132
Religious education can turn us back to the education of moral principles 134
Happiness in a family is dependent on parents being role models for their children..... 134
Conclussion 136

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THE PATHS TO SPIRITUALITY :
In View of Hindu Perspective 139
Introduction 139
Yogamarga and *Cittasuddhi* 140
Spiritual Location as the Center of Ananda 157
Epilogue 159

THE RELATIONSHIP OF INDIAN-BALINESE HINDU
Agnihotra Resurrection in Bali 161
Preliminary 161
Agnihotra in Vedic and Sanskrit Literature 163
Agnihotra Pursuant to Old Javanese (Kawi) Literature 165
Agnihotra in Stuti or Stava of Priests in Bali 169
Virtues of Agnihotra Ritual 170
Implementation of Agnihotra and Its Ingredients 171

SANSKRIT IN MODERN INDONESIA 177
Introduction 177
Sanskrit – the Common Language of Hindu Scriptures .. 178
Sanskrit in Ancient time in Indonesia 182
Study Sanskrit in Modern Indonesia 183
Conclussion 184

THE ATTITUDE OF HINDUS AGAINST CHRISTIANS ... 187
Introduction 187
Hinduism Respecting Differences 188
The Attitude of Hindus against Christians 191
Various Forms of Religious Harmony Dialogues 193
Commitment And Policy Measures 197
Closing 199

BIBLIOGRAPHY 201

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Besakih Temple, Bali

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SOME ASPECTS OF HINDUISM IN BALI
The Role of Local Wisdoms

Hinduism tells every one to worship God according to his own faith or Dharma and so it lives at peace with all religions.

(Mahatma Gandhi in R.K.Prabhu, 1967: 92)

Preliminary

Bali has been known since ancient times by the outside world. Information about the existence of small islands in this archipelago has been mentioned by various sources including the book of India Rāmāyaṇa by Maharṣi Valmiki, as well as the source of China during the Tang dynasty. Prehistoric heritage in North Bali like a number of broken pottery from South India (type *Arikamedu*) and pottery from China showed that in prehistoric times in the early AD had looked the intense relationship between India and China in Bali, especially in the field of trade.

Bali and India's relationship intensified when incoming Hinduism and embraced by residents on this island. Based on the remains of a historical inscription of copper (*tambraprasasti*) in addition to the form of statues and sacred buildings such as the cave monastery from the 8th century AD show the island really has become the center of the development of Hinduism in the archipelago. The arrival of Hinduism in Bali became the soul of the Balinese culture that permeates society in various aspects of daily life.

After Indonesian independence, Hindus in Bali to make improvements to the lives of Hindu religion in this region. Formation of the upper chamber of Hindus in Indonesia, which was originally named *Parisada Dharma Hindu Bali*, and later

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became Indonesian Hindu Association and the birth of religious educational institutions such as Dwijendrauniversities are building *Pendidikan Guru Agama* (Religious Teacher Education) (Hindu PGA) in 1959 which was then nationalized in 1968 became *Pendidikan Guru Agama Hindu Negeri* (PGAHN) Denpasar as well as the establishment of the Hindu Dharma Institute of Denpasar on October 3, 1963 gave birth to quite a lot of Hinduism teachers and Hindu scholars that give color to life Hinduism in Indonesia. PGAHN Denpasar changed its status to *Akademi Pendidikan Guru Agama Hindu* (Hinduism Teacher Education Academy) and since November 8, 2005 to the *Institut Hindu Dharma Negeri Denpasar* (State Hindu Dharma Institute of Denpasar) as well as the Hindu Dharma Institute of Denpasar, is now the Hindu Indonesia University, quite a lot of improvement and development activities on the lives of Hinduism in Bali and performed well in Indonesia, which in each province there are Hindus.

Synergy of Hinduism and Balinese Culture

To find out how Hinduism would synergize with Balinese culture can be seen through the framework of the cultural elements proposed by C. Kluckhohn in his essay Universal Categories of Culture (1953) as approved by Koentjaraningrat (1980:217) consisting of: language, knowledge systems, social organization, systems and technology equipment life, their livelihood systems, religious systems, and the art system.The influence of Hinduism on 7 Bali cultural elements can be explained as follows:

1) Language. Balinese Hinduism entered initially through the medium of Sanskrit language. In this language elements are already apparent genius of the ability of local people of Bali, with the discovery of inscriptions Belanjong in Sanur Bali is very unique, which uses two languages, namely Sanskrit

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and Ancient Balinese language, also two letters, ieancient Bali letters and Pallava. Uniquely the inscriptions using Old Balinese language using Pallavaletters, while the use of Sanskrit language written in ancient Bali letters. Then since governance of Mahendradattaguṇapriyādharmapatnī (king consort DharmodayanaVarmedeva), then the language of the inscriptions using Sanskrit and Ancient Balinese replaced with ancient Javanese language. Now in Bali inherited literary form kakawin (poetry) as Rāmāyaṇa, Bhāratayuddha, ArjunaVivaha and others who use the ancient Javanese language media, in addition to the Mahabharata, adapted and translated in prose (parva) Old Javanese, while in recent times appears genre called ballad that uses the Java language media Tengahan. In Bali is now no longer found in the form of literary remains of ancient Bali. Ancient Javanese Languagereplaces the various literature media and it looks influence on today's Balinese language. In stuti mantra or Stava used by Hindu priests in Bali (Śaiva, Bauddha and Vaiṣṇava) still faithfully use Sanskrit in addition to the *pinandita* (*pamangku* / *Pujari*) also use Balinese language called '*sehe*'.

2) Knowledge System. Through the medium of Sanskrit language and Ancient Javanese, Balinese people have various systems of knowledge that comes from Hinduism and Indian culture, among other treatment systems (ausadha), the construction of houses (hastakośalakośali and hastabhūmī), system of astrology (in India called Jyotiṣa in Bali called Wariga) and others.

3) Social Organization. In the inscriptions of ancient Bali formerly called the system of government and the royal institution called panglapuan, paramaksa, samohanda, and senapati in panglapuan. Since the year 1001 AD, the agency

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called pakira-guess ijeromakabehan whose members consist of the senapati (warlords) and the priests of Siva and Buddha (Ardana, 1982:31), as well as the system of government in rural areas such as the Karaman, thani, and the subsequent development of a type known in Bali ancient village with Mauluapadgovernance system and system of government headed by a king or the retainer. After the independence of Indonesia, traditional villages that are autonomous in Bali are now called Pakraman, reminding word *grama*in Sanskrit.

4) Life EquipmentSystem. Beside to the life equipment system is a origin product of Bali, since prehistoric times was also wearing equipment from outside, for example, can be seen from the remains of pottery Arikamedhu from South India which apparently began in the early centuries AD. The toolto connects the two neck of cows when used for plowing a field in Bali called by *uga*, which is probably derived from the Sanskrit wordsnamely *yoga* (from the root word of *yuj*).

5) LivelihoodsSystem. In prehistoric period until today apparently farm which later evolved in the broad sense, including plantations, although a very universal thing, the influence of Hinduism looks of all living systems is associated with Hinduism, it means in meeting the needs of life always associated with the worship of The Almighty God. This seems to present a very famous irrigation system namely *subak* was always associated with the Hindu religion, as in every water sources and in the water distribution was built a Ulunsui temple, Bedugul, and so on as a means of worshiping to God of Viṣṇuwith various rituals associated with the that worship place.

6) . Religious System. When Hindus go to Bali, the Balinese people as it has embraced the belief in sacred ancestral spirits, the natural ruler, and the mountains are considered sacred. Hindu religion has a belief (Śraddhā) which is equal to the local

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belief, namely Pitrapūjā (worship of sacred ancestral spirits) easily be accepted by the people of Bali at that time. It lasted until today. The arrival of Hinduism in Bali does not change local beliefs but give enlightenment to further develop local beliefs. Public worship of the supreme ruler is Terunyan in Kintamani, namely Da Tonta by means of a megalithic stone statues, glorified by putting words Bhaṭṭāraon earlier name and then buried at Meru building. It can be seen, among others, from the inscription Terunyan from 818 Saka (896 AD), the contents of granting permission for *nanyakapradhana*and *bhiksu* in order to build a temple HyangApiin the village BanuaBharu. Other inscriptions are from the year 813 Saka (891 M) the contents is granting permission to the villagers to build a temple for the Bhaṭṭāra Da Tonta, therefore they are exempt from some taxes, but they will be charged a donation to the temple last. Some types of taxes have to be paid every month there are Caitra and Magha, on the ninth day (mahanavami). When the messenger came there to worship (prayer) in Asuji month, they should be given food and so on (Sartono, 1976:136). In that inscription also mentions haywahaywan in Maghamahanavami (Goris, 1954:56). In the Balinese language today mahaywahaywa word (from the word mahayu-hayu) means celebrating. Haywahaywan in MaghaMahanavamimeanscelebrationofMaghamahanavami. In India Mahanavamiidentic with Dasarathat is the worship day to the ancestors (Dubois, 1981:569). Swami Sivananda (1991:8) identifies Daśara with Durgāpūjāwhichcelebrated twice a year, namely Rāmanavaratri or Rāmanavamion Caitra month, and Durgānavaratri or Durgānavamion Asuji month (Septembe-October). This celebration is also called VijayaDaśami or 'ŚrāddhaBhaṭṭāraVijayaDasami (worship day to ancestor and the celebration of victory for ten days). This feast in Bali (celebrated twice a year)

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is known as Galungan which essentially is Durgāpūjā or ŚrāddhaVijayaDaśami (the worship to ancestors and the victory celebration for ten days) are celebrated on a large scale since the empress Gunapriyadharmapatni in-dharma-right as DurgāmahisāsuramardhiniKedharmaKutri temple, Blahbatuh, Gianyar.Some of Hindu feasts in India adopted into local languages likesAyudhapūjā in Bali called TumpekLandep, Pasupatipūjā called TumpekUye, and Sankarapūjā called TumpekPengarah. Yatra called Melis, Makiyis, or Melasti and some offerings such as puja called dakṣinā, the snack from hollow rice in southern India called Kalimaniarem, in Bali called Kaliadrem and so on. Because of the similarities in confidence with the prehistoric religion, the people of Bali as it is not difficult to embrace the teachings of Hinduism which has been documented in writing or carried by the priests.

7) Art System. This system (Balinese art) although could not be traced the exact origin, but the leather puppet show by Brandes referred to as the original Indonesian art, we meet in southern India called Kathakali art that is similar to the shadow play staged both at night and during the day (such as weak puppet), as well as staging Rāmāyaṇa story, and as mentioned in the inscription BhīmakumaraJaha in Central Java sourced to Rāmāyaṇa and Mahabharata in India called Rāmalīla and Mahābhāratalīla or Kṛiṣṇalīla. Some dance off in Bali looks likeBharatnatyam in India. In art of architecture, building structures called Meru (Mahameru) can be found in Nepal and in north India.

Based on the description of the entry of Hinduism in Bali does not damage or destroy faith or culture, and even in some very appreciative beliefs and traditions of Balinese culture. Thus, among others, the influence of Hinduism or synergy against

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various aspects or elements of Balinese culture the same way as difficult to distinguish between Hinduism and Balinese culture.

Role of Local Wisdom

Hindus in Bali do not just accept cultural influences from outside both of China and India. A touch of Chinese culture as well as the inclusion of Hindu religion and Indian culture it fosters the ability to develop the culture and local wisdom known as the genius of local or local knowledge (local wisdoms). This local knowledge is a very important role in the lives of Hindu religion and culture from the past until today. Some examples of the role of local knowledge can be expressed as follows:

1) Field of Religion. As already mentioned above, the arrival of Hinduism and embraced by the people of Bali, it fosters the worship of ancestors that have existed in Bali. Almost all home gardens in Bali are Hindu place of worship (temple) for worshiping the sacred ancestral spirits from a small family level (core) in the form of *sanggah* or *merajan* (*merajan alit*), *merajan ageng* until the level of the big family (clan or *soroh*) that called *padharman*. In each *Desa Pakraman* (traditional/customary Balinese village) there are three main temples namely (1) *desa* temple or *bale agung* as a medium to worship Sang Hyang Brahma, (2) *puseh* temple, as a medium to worship Sang Hyang Viṣṇu, and (3) *dalem* temple, as a means of worshiping Sang Hyang Śiva. The three temple are called by *kahyangantiga* (three temples at the village level). In each of these temples are the main building (*garbhagriha*) either in form of *gedong* (like a building with one main entrance) or *meru* (with graded roof, ranging from grade 1, 3, 5, 7, 9 and 11) depending on the manifestation of His worshiped through the temple. The three main temples in each village in Bali (*kahyangan tiga*) reminds the worship system through the *mandir* in India, at every mandir Śiva

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(Śivamandir) there is also a shrine (*mandir*) to adore Viṣṇu and Brahma. In the Prambanan temple (*paramabrahma*?) Which is the largest temple in Indonesia (Central Java), beside the main *mandir* addressed to Śiva (*Śivamandir*), there are also temples to worship Viṣṇu (*Viṣṇumandir*) and also to Brahma (*Brahmamandir*). In addition, as noted above, almost all Hindu holidays in India, also celebrated in Bali with Bali local names like Vijaya Śrāddha Daśami or Durgāpūjā be Galungan (means victory) and Kuningan (consciousness), Ayudhāpūjā be Tumpek Landep and on that day all the weapons purified and today as well as cars, washing machines, computers and objects made of other iron. Paśupatipūjā called Tumpek Uye, because Paśupati associated as king of animal livestock. On that day the animals (pets) was purified. Śankarapūjā in Bali known as Tumpek Uduh or Pengarah, all the plants in the yard and in the garden purified, in order do fruitful. In the Balinese language of prayer (*sehe*), to please God Almighty that all the trees are fruitful trees and even called grandma and grandpa (*nini-nini, kaki-kaki malih selai lemeng mangkin Galungan, elingang mabuah ngeed ngeed .....*, grandmothers and grandfathers, remember 25 day left was Galungan, remember fruitful-dense). The local wisdom to make the ranchers and farmers work diligently. For the art facilities such as gamelan made of brass purified on Tumpek Kuningan, and Rakṣabanda day in India, Bali is known as the Tumpek Krulut or Lulut which means love for the day of Valentine in Europe. In the field of faith, Hindu leaders in Bali as Ida Pedanda Oka Punia Atmaja (Drs. Ida Bagus Oka PuniaAtmaja) (late) formulate doctrine of faith (*śraddhā*) called *Panca Śraddhā* consisting of: (1) belief in God Almighty, the gods and sacred ancestors (*Brahmaśraddhā*), (2) belief in the existence of the spirit that animates every living (*Ātmaśraddhā*), (3) the belief that

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every act of rewarding (*Karmaphalaśraddhā*), (4) belief in the truth of reincarnation or reincarnation (*Punarbhava/ Saṁsaraśrddhā*) and (5) the belief in the existence of eternal happiness and unity of the soul with the Almighty God, Atman with Brahman called mokṣa (*Mokṣaśraddhā*). This Fifth śraddhā reminds us of the foundation of the Republic of Indonesia Pancasila. Ida Pedanda Oka Punia Atmaja even formulatethe goals of Hinduism is to reaching *jagadhita* (welfare in this world) and *mokṣa* (eternal happiness) that is encapsulated in a Sanskrit sentence: *Mokṣārthaṁ jagadhitāya iti Dharmah*, which was inspired by the motto of Shri Ramakrishna Mission, "*Atmano mokshartham jagaddhitaya cha*". One very famous local wisdom in Bali is Śaka New Year celebrations, which typically celebrated, that is by creating a quiet atmosphere (*sipeng*) (silent), therefore the celebration of this new year of *Śaka* is popular known as *Nyepi*. During the day of *Nyepi,* Hindu people do *Catur Brata* (four restrictions/fastings), that is: (1) *Amatigeni* (not light a fire/cooking and using lighting lamp), (2) *Amatikarya* (stop work activities), (3) *Amatilalanguan* (not entertainment) and (4) *Amatilalungayan* (not traveling anywhere/living in the house). During Nyepi Day Hindus do *upavaśa* (fasting) and *maunabrata* (stop the activity of speech/stonewalling). Bali island is now pitch black, no vehicles on the road or traveling people, no sounds of people turn on the radio or TV. Bali island for 24 hours like Dead Island. In reality the atmosphere of *Nyepi* for 24 hours in Bali inspired many developed countries to save energy, for example, 1 hour without electric. Similarly greeting meet Hindus in Bali (Indonesia) do not use the 'namaskar' or 'namaste' but rather *'Om Swastyastu*', which is rooted in the ancient Javanese literature, are listed in the Bhāratayuddha book (*swastyastuprabhucakrawerti*) written in the reign of King Airlangga in East Java, 12th century AD.

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2) Field of Philosophy. Balinese people develop doctrine derived from the Vedic scriptures and Upaniṣad, that is *tat tvam asi*, books Hitopadesa and the Panca Tantra: *Vasudhaiva Kutumbakam*, and formulate a very popular doctrine known as *Trihita Karana* (three things that make life peaceful, prosperous and happy) which consists of (1) *Parhyangan*, namely establishing a harmonious relationship with the Creator, Sang Hyang Widhi (Viddhi is another name of Brahma) by build a place of beautiful worship (temple), perform various ritual activities (*pancamahayajna*), regular prayers three times a day (*tri sandhya*) by prosperous pray that all beings (*sarvapraṇihitaṇkarah*) and always doing good and working hard. (2) *pawongan*, namely fostering harmonious relationships with fellow human beings, to develop an *salunglung sabhayāntaka* attitude (same boat in joy and sorrow) *paras-parossarpanaya* (solidarity and militancy), *beriuk-saguluk* (come together) and *manyamabraya* (develop an attitude of brotherhood true).

3) Field of Art. As already mentioned above, that the Balinese influenced by China and India are very intensive in the past period. Introduce Chinese culture in Bali introduce *barong sai*, in Bali the community make *barong sai* similar but more beautiful with art carved and glittering gold paint (*prada*) called *barong ket* (also called *Banaspati*/king of the jungle), as well as various types of barong mimic form of animals, also barong *Landung* shaped human form, which describes the king of Bali Sri Maharaja Jaya Pangus with his queen came from Chinese ethnic named Kan Ching Kwee. In several books of Purāṇa, terrible beast looks like a bear 8-legged and 4-eyed named Vīrabadra. The word of *barong* apparently originated from *barwang*, which bears in Indonesian or *balu* in Hindi. Besides that classical sculpture

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or painting of Bali develop a picture of leaves and tendrils version called *patrabali*, also under the influence of China called *patra china*, from Arabic called *patramesir* and also from Europe (Netherlands) called *patrawalanda*. In terms of classical and traditional dance, the influence of India looked like fingers gesture or mudra, eye and body movements are energetic, fashion Balinese dance are visible influence of China. Although Balinese art influenced by foreign cultures, Balinese people are able to process and mixes it did not look like any of these outside influences.

4) Agricultural field. Various local knowledge in the field of agriculture can be found in Bali, which is very famous among them is the irrigation system known as *Subak*, which regulates water use systems for farmers in rice paddies equitable and fair. Similarly, the agricultural tradition in Bali, where someone cut down a tree, then at the base of felled trees planted back the tip of branches at the top, containing the message that every one tree harvested, replanted trees in similar places.
5) Education field. Hindus in Bali are taught to be human life long learning, with a song in Ginada stanzas. "*Edangaden awak bisadepang anake ngadanin*", do not feel smart, let other people who appreciate it, and learn for life.
6) Economic field, trading. Hindus are taught to always think holistically, unselfish, those are, "*bani ngadep*, *bani meli*, *apang pada payu*, *sami durus*", "*nyeraken*" (dare to sell, dare to buy, in order to live together, run equally', when will vend see what no one sells) and so on.
7) Attitudes and behavior. Hindus in Bali instilled the work ethic to work hard (mandated in many Vedic scriptures), and avoid behaviors : "*belog ajum*" (ignorance boast), "*belug pengkung*", is stupid, more stubborn, not willing to learn,

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and so on, which all derived from the teachings of Hinduism ethics to always hold on to the teachings of religion.

8) Political field. Hindus in Bali (Indonesia) developed a teaching called *Dharma Agama* and *Dharma Negara*, is like a coin with two sides. Become good Hindus as well as being a good citizen, disciplined and obedient to the laws and regulations in force.

Therefore could be argued that some local knowledge are all rooted in the teachings of Hinduism that has been the attitude of Hindus living in Bali for carrying out the teachings of his Hindu religion.

Present and Future Challenges

Globalizations certainly contribute positively in the development of Hinduism. But also the negative impacts can not be avoided. The positive impact of globalization as described by Appadurai (in Ardika, 2005: 18), characterized by the displacement of people (*ethnoscape*), the influence of technology (*technoscape*), the influence of information media (*mediascape*), the flow of money from rich countries to poor countries (*financescape*), and influence of ideologies such as democracy and human rights (*ideoscape*) can not be avoided by the Balinese culture. This global cultural touch cause imbalance or loss of orientation (disorientation) and dislocation in almost every aspect of people's lives. Conflicts arise everywhere, decreasing legal compliance, social politeness ignored. Communities tend to be secular and commercial. Money used as a benchmark.

In the era of globalization increasingly sophisticated transportation and movement of people from one country to another is increasingly rising. Displacement of ethnic including the adherents of Hinduism can be seen from the Balinese diaspora in Europe, Australia, America and Japan, therefore, Hinduism is

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not only embraced by people of Bali (Indonesia), but also by the people of Europe, Australia, America and Japan and sometemples uses Balinese style, beside also to the temple (*mandir*) with Indian style.

Furthermore due to advances in technology and mass media are very sophisticated, knowledge or teachings of Hinduism can be accessed anytime and anywhere, so that religion can be understood by anyone who wants to explore the teachings of Hinduism. Hindu adherents are now not only of ethnic Indians, or ethnic Balinese and Javanese, but also from different ethnic groups in different parts of the world. Similarly, views of the movement of people in search of work in order to improve their welfare. Bali young children more than ten thousand peoples are now spread across Europe, North Africa, America, Australia, Japan and Korea, and they generally work in the tourism sector, cruises and more. The impact of their work abroad is looked built many Balinese traditional houses made of teak wood, carved and even painted a gold color (*prada*) or also opened a trade or business in both agriculture and animal husbandry.

Of some of the most dangerous features of globalization is ideoscape that is the ideology that could damage the joints of the Hindu faith, especially the young generation Hindus, they could easily lose orientation and dragged down by the negative effects of globalization, such as sexual freedom, abuse of psychotropic drugs (Naza) and others.

In addition, to avoid moral degradation Hindu youth empowerment and character building needs to be improved. Strengthening of character is the effort to improve (1) *śraddhā* (faith), honesty, generosity, and tolerance, (2) increase the *jñāna* (intellect) and *viveka* (ability to consider the good and true), (3) be patient, gentle and moderate in dealing with various problems, and (4) increase the self-reliance and personal responsibility.

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In character development, presumably *Ekadaśa Vrata* which upheld the life of Gandhi Ashram (Wisarja, 2007:155) is very relevant to be implemented, namely: (1) *Sat* (truth). The word *satya*, said that means there is essentially sat or truth, even for Gandhi, the truth is God Almighty. There is a conception of the events in life, which is natural and that can be felt. Therefore it can be said that life really is, real and not a dream. Real and there is the sheer truth. In the ashram community, the truth is not just in the sense of not telling the truth or lying, but there must be also in all aspects, namely the thoughts, words, and actions. Pursuit of truth is the true *bhakti* (devotion) which directs people to the Almighty God. That truth must be pursued through *nirbhaya* (courage) tenacity attitude, and attitude is not easy to give up. Understanding the perspective of Gandhi's Truth in containing the alignment of the three elements, namely: thoughts, words, and actions (in Hinduism called *trikaya parisuddha*). Alignment of the three elements guarantee a personality every citizen to life in obedience to the rule that a bond in common. (2) *Ahimsa* (affection). Devotion to truth must still rely on the attitude of ahimsa (compassion) for others as well as against other creatures. *Ahimsa* implies not hurt. *Ahimsa* is an attitude does not hurt any man, good thoughts, words, and actions, despite supposedly for the sake of the man himself. The principle of ahimsa is to be run in human daily activities, especially for residents in the ashram. This principle is a basic form of conflict prevention in the community, because conflicts usually arise by a variety of behaviors "hurt" other people in any way. If any members of the public comply with this principle, any conflicts that will inevitably arise can be minimized. Every human being consciously practice this principle as a basic human need to not hurt and hostile each other. (3) Brahmacharya (control of senses). Basically, brahmacharya implies an attitude that must be adapted to the

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search process of Brahma, that is Truth. Brahmacharya more emphasis on the behavior of every human being to always behaved in accordance with the Truth itself. For Gandhi, brahmacharya as a third principal in the ashram over control of animal lust, but also include the mastery of any sense that there is in man. How could brahmacharya can be achieved while the senses itself promises enjoyment for those who meet. By citing the teachings of the holy Bhagavadgita, Gandhi *brahmacharya* optimistic that achievement can be met. By not serving the needs of the senses, the desire for sense objects will disappear by itself, but a sense of longing for the objects that appear. The homesickness will fade naturally with effort always closer to *Brahman* (God Almighty). (4) *Asvada*. Sense of mastery tongue. This principle is closely linked to *brahmacharya*, because mastering a sense of tongue is basically behaviors that help to achieve the quality of humanity towards to Brahma. Mastery of the tongue taste in many things related to the effort to avoid excessive food forms, either a matter of taste and changes the orientation of food into a pleasure. Each ashram residents are expected to avoid eating behavior than that just to meet the sheer sensual enjoyment and moderation, avoid eating meat and alcohol and foods that stimulate appetite. Principle avoid extravagance in consuming foods and avoid any foods that has been determined is the endeavor of every ashram residents not to meet the demands of the senses alone. (5) *Asteya* (do not steal). The principle of not stealing is a fifth principle that should be run by the ashram residents. The act of stealing is a taboo for the people who fight for and defend the Truth. Stealing is an act that harms others, feeling the loss of his property. The act of stealing is a destructive behavior sociality relation in the ashram, as it will bring a sense of insecurity and mutual suspicion. If left in place will only give birth to a situation not conducive to social live in ashram. This principle is an attempt to avoid the desire to

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master something that is not qualified. Suppose every man owns and runs this principle, it is greed that human reality can usually be minimized, even stopped its development potential. (6) *Aparigraha* (choosing to live in simplicity). This principle is the development of a more comprehensive of *asteya* principle, that is the human effort of ashram residents to refrain from possession or objects that are not needed as well although not qualified. Through this principle Gandhi also made proclamation that every citizen is forbidden to save something for the purposes for the foreseeable future. This prohibition implies that each person has the opportunity to obtain parts, and not be a monopoly that can damage the relationship between residents. Monopoly will only cause social jealousy and at the same time social inequalities in sociality ashram. This principle is in fact a mental attitude that every citizen has the ability to care each other, not too greedy and do not merely make life-oriented to the physical needs. Every ashram citizen must be together enjoying life events, without at once the most wealthy that are in poverty. They belong together. This principle also provides an understanding as to the effect of the attitude of the socialist society of ancient life that wants the establishment of a society without possessions. (7) *Sharirašrama*, food works. This principle relates to the *asteya* and *aparigrahaprinciples*. Principles of food work is an attempt to meet the life attitude which priorities asteyaand aparigraha, which is to run the business to meet the needs of its own life, independent business without committing theft. Adherence to *asteya* and *aparigraha* can only carry out the work supported by the food. Self-sufficiency through food is a work of moral obligation for every citizen healthy. This obligation is a principle of life that does not hang himself and residents of the ashram to others. Work of food become a form of independence. The logic consequences be a force for civil society bodies with the ability to manage and

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meet their own needs. (8) *Swadesi. Swadesi* basically contains an understanding that human beings are not very powerful. Humans still have the limits of power that makes him have a lot of weakness. On this basis, human devotion to the community as best can only be done when they are doing their own dedication to the environment first. Through this devotion (from closest environment to a much wider) will foster social sensitivity on every form of suffering as well as efforts to make human liberation from every form of oppression and injustice. (9) *Nirbhaya* (fearless). Uncertain political situation in the midst of oppression and society due to the cruelty of colonial India, Gandhi advocated making a recommendation of *nirbhaya*, which is an attitude never knew fear, to force anything. This principle gave birth to an extraordinary zeal for ashram residents to show courage and spirit of patriotism against the British colonial administration. For Gandhi, the ashram every citizen should be eliminated fear to speak up and argue in public, while demanding the removal of injustice to the citizens. Clearer Gandhi said that the attitude of freedom from fear comes from outside, for example, are free from fear of disease, injury, death, loss of property, loss of the person closest and loved, lost fame or fear of being insulted and others. Fear advocated by Gandhi was the fear of the Almighty God. To find and eliminate the fear, Gandhi suggested that the conquest began and fear in ourselves. Conquest will eventually eliminate the fear of the outside. (10) *Sparsabhavana*, eliminating a sense of unwilling touch. This principle basically the deletion forms of social classes in Hindu society in India. During this time the Hindu community in India occur fundamental issues related to social interaction. That means, a process of elimination or marginalization of certain social classes based on birth and descent, or the so-called caste. Higher castes as more noble that come in contact with lower castes. The reality of the Gandhi

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considered contrary to the principle of ahimsa and human nature is born in a state of purity. According to Gandhi's no-one may be born as a man who should not be touched because we are all sparks of light are one and the same. It is wrong to treat certain beings as people who never touched since birth. This principle contains a form of appreciation for human nature as being equal, should not happen various forms of discrimination in any form. This principle seemed to indicate a form of guarantee for the democratization of the liberal society that has three principles: neutrality, freedom, and equality in various spheres of life. For Gandhi, through the principle of the Ashram every citizen should be given the same status and required to perform interactions based on human values, not based on social status that comes from ancestry and birth. (11) *Sarvadharmasamatva*, all religions are equal, religious tolerance. Tolerance is the last principle in the ashram. Tolerance is an extension of an attitude to life does not make the process of discrimination in society. That is, in the ashram people from different communities should follow the principle of mutual tolerance and do not discriminate. Against existing religions, Gandhi argued that all contain the revelation of Truth, but because these religions outline made by imperfect humans, the beliefs that are influenced by the imperfections and the truth to be no absolute existence. When studied in depth, understanding of Gandhi's basically trying to give a perception that every religion contains truth, but the truth is given the interpretation by humans, so he cannot later be identified as the perfect truth. This is due to various forms of human weakness that are involved in providing various forms of interpretation of religion. The imperfection inspired Gandhi to be developing the principle of tolerance, respect for the beliefs held by people other. Imperfection that gives reason for Gandhi to ensure that everyone

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can find other forms of truth contained in other religions. That is why, taking the values of good and true in every religion as a moral imperative that must be executed in the ashram community. Thus 11 rules, discipline, values or principles that can strengthen personal character, implemented in ashram life which gives a considerable influence on Indian society and the world in general.

In a non-violent society developed the basic principles of all men are brothers (*Vasudhaivakutumbhakam*). Gandhi's view (Wisarja, 2007:155) cannot be separated from his understanding of the human being. As has been explained that the man was not going to find himself, without getting involved in great need, ie sociality. Humans are autonomous beings, but autonomous correlated, autonomy cannot be found. That is why Gandhi clings to an understanding to teach everyone to respect others as human beings. Man with humanitarian values should be the basis for any form of social life in sociality. Formation of non-violent society can only be done through a commitment of its citizens to practice ahimsa and satyagraha. Ahimsa is the philosophy of abstinence developed while satyagrahais the non-violent struggle. Strengthening moral attitude to avoid (unwilling) violence is the main pillar of the community to change things from himsa to ahimsa. Unwilling (emoh) of violent contains the value of the universality of non-violence, as he developed into universal humanitarian principles. All mankind brothers, as brothers, without hostility, and not hate each other, and also to never bring violence inside it to be a representation of the perfection of human life attitude manifests itself as a social being. These values are clearly present the truth. Truth is God Almighty. Truth is God Almighty himself, so as a form of affection of truth is the abode of God Almighty. "Where there is love, there the Godhead resides".

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Conclussion

That is some aspects of Hinduism in Bali, and the role of local knowledge that is still maintained and implemented by Hindus in daily life. In the era of globalization, local wisdom that emanates from the teachings of Hinduism gets tough challenge and we believe with such wisdom Hindus will continue to exist in this archipelago.

Prambanan Temple, Central Java

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HISTORY, RELIGION AND BASIC PHILOSOPHY OF HINDU BALINESE

"I am a Hindu because it is Hinduism which makes the world worth living..... I am Hindu, hence I love not only human beings, but all living beings"

Mahatma Gandhi

Introduction

Bali is one island that has long been renowned as an eminent tourist destination in South Pacific or even in the world. Many names have been given to this beautiful island, like *The Last Paradise on Earth, The Morning of the World, The island of Gods, The Interesting Peaceful Island, The Island of Thousand Temples*, and the last one is the *Island of Love*, after Julia Roberts as the film star of *Eat, Pray and Love* and so many other many names. The island covers an extent of 5.632.86 square kilometers, consisting of mountain range which stretches from the West tip to the East and with Mt. Agung is the highest peak, as the holiest by the Balinese.

The other names of Mt. Agung are Tolangkir and Udaya Parvata is believed as a broken-off piece of Mt. Mahameru in India. According to Dr. Rajendra Mishra, the name of Mt. Agung in ancient time was Sisira Parvata as he cited Valmiki Ramayana, Kiskinda Kanda.

giribhirye ca gamyante plavanena plavena ca
yantavanto yavadvipam saptarajyopasobhitam
suvarnarupyakadvipam suvarnakaramanditam
yavadvipamatikramya sisirename parvatah
divam·sprsati srngena deva danava sevitah.

Valmiki Ramayana. 40.30.31,

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(Sugriva the king of Vanara addressed Vinata and go to Yayadvipa with it's seven kingdom (Saptarajya). Passing beyond it, you should search the island of gold (Suvarnadvipa) and silver (Rupyakadvipa) with their artificer in precious metals. Then you should go to the mountain called Sisira with it's peak that touch heaven, it is frequented by the Gods and the danavas).

The volcanic range divides the island into two part of plain which are cultivated with rice corn. About 70% of the whole extent is an agricultural ground, while the other parts of 22% contents of forest and only a little part or about 8%

History

The oldest news account from foreigner would most probably come from the Chinese. In the book of T'ang dynasty (book 197, 2b, 618-908 AD) it was mentioned about a certain island called Ho-ling located in the archipelago in the southern sea. In its east lies the island P'o-li, Pelliot assumed that P'o-li was actually Bali, and in the west lies the island of To-po-teng, in the north was the island Chen-la (Cambodia) and in the south of it is the ocean. In the history of New T'ang dynasty (Book 222.2, 3b) it was mentioned that Ho-ling was also called She-po and located in the south on the east side was Po-li (Bali), on the west side was Chen-la (Cambodia) and the travel from Canton to Po-li would take about 2 months. In the book of *Chu-fanchih* chapter *Suchi-tan*, Bali was called by the name Ma-li (Sumadio, 1976:133-134).

Another evidence of the relationship between Bali and India the past can be found in *Ramayana* by Maharsi Valmiki, in *Kiskindakanda* (Xl.30) it was mentioned the name Javadvipa and Saptarajya, which according to Nabin Chandra Das (Widnya, 2001:6) the name Saptarajya refers to seven places, namely

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Suvarnadvipa (Sumatera), Kalimantan (Borneo), Sulawesi (Celebes), Irian Jaya (West New Guina), Bali, Java, and Malaya.

Similar account was also given by Sarkar (Phalgunadi, 1991:33) in the book of *Brhatsamhita* and *Kathasaritsagara*, which stated that there was relationship between Bali and India in the field of trade and religion. On both book Bali was referred by the name of *Narikeladvipa*. Damais argued that *Bhumi Narikela* was Bali based on the epigraphs found on the island. The epigraphs suggested Bali as "the island of coconuts". The epigraph found in Poh (905 AD) mentioned "*vanua ri rumaksan rin nyu*" which mean the island of coconut. Weber (1974:202, 213) said that *Brhtsamhita* was written by Varamihira in the 5th or 6th century and *Kathasaritsagara was written by Somadeva* in the 11th century.

Manjusri Mulakalpa book distinctly mentioned the name Bali. The book was supposed to have been written in the 7th century (Widnya, 2001:5) which showed that there has been a relationship between India and Bali at the time. Furthermore on the relationship between India and Bali, especially in the field of trade and religion, T. Goudriaan (1980:31) stated:

> In Bali, the sign of a Hinduised culture are found from the 8th century onwards. One might rightly speak of an independent Hindu-Balinese culture besides the Hindu-Javanese one of Java; some facts is that the oldest Balinese inscriptions are written in Sanskrit and old Balinese. From about the year 1000 onwards old Balinese is gradually pushed by old Javanese; a sign of the increasing dominance of Java over the much smaller Bali. In the 14th century, Bali even became a center for the study of old Javanese literature. The influx of Islam, which did not touch Bali, completed the role as preserver of Hindu-Javanese culture and literary treasures, a role which it has maintained up to these days.

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Swellengrebel suggested that to know the development of Hindu in Bali, the main source of information would have been the epigraphs found in Bali, besides other archeological remains and artifacts. Stutterheim (1930) classified the archeological remains of Bali into three periods, which are (1) Hindu-Bali period in VIII-XIV century; (2) Old Bali period in X-XIII; and (3) Middle Bali Period in XIII-XIV century. The classification by Stutterheim seemed to be overlapping, and extensions should be made when talking about the statue remains left until now. Ardana proposed another classification as follows. (1) Hindu-Bali period of the VIII-X century; (2) Old-Bali period of the XI-XIII century; (3)Middle-Bali period of XIV-XIX; and Modern-Bali period of XX century up to today (Redig, 1977:171-172). In this writing the Hindu-Bali period was inserted into the beginning of Hindu influence in Bali.

The oldest account about Bali, originated from Bali came form undated epigraphs. There were 7 of them, and the language used was Sanskrit. It is a pity that the epigraphs was so damaged that the inscription can not be read clearly. Other than the epigraphs some clay stamps were also found, with diameter of an inch. The stamps were put in little *stupas* which were also made of clay. The stamps were inscribed by Buddhist mantras in Sanskrit. Similar mantras were also found above the door of Candi Kalasan (Central Java) which came from the 8th century. Therefore the stamp was supposed to be originating from the same age. It is possible that some Buddhist monks came and resided in Bali beforehand. Besides the above mentioned items, an epigraph of old Balinese was also found, but this one contained date but without the name of the king, it was only mentioned that the royal palace (*panglapuan*) located in Singhamandva (Sumadio, 1976: 134-135).

If the Sanskrit epigraphs and the Balinese epigraph mentioned above explained about Hinduism and was of the same age with the stamps with Buddhist mantras, we can conclude that Hindu

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entered Bali at or before the 8th century. The next epigraphs informing about Hinduism dated 804 Saka (882 AD) (Epigraph Sukawana A1) which content was a permit to build a meditation place in the hills of *Bukit Cintamani mmal.* It also mentioned *Bhiksu Sivakangsita, Sivanirmala, Sivaprajna* and *Partapanan satra di katahan buru* and *Hyang Api*, *Hyang Tanda.*

Based on the above names: *Sivakangsita, Sivanirmala, Sivaprajna,* we can predict that the religious feature of the time was Sivaisme, *Hyang Api*, and Hyang *Tanda* suggested to a place to held *Agnihotra* and *Homayajn*a ceremony, also known by the name *Yajnasala.* In the area of Tembau village today a temple named Pura Sala was found and believed to be the place to hold the above mentioned ceremony.

The next epigraph was dated 818 Saka (896 AD), the content was about the permit given to the *nayakan pradhana* and *Bhiksu* to build a temple for *Hyang Api* in Banua Bharu. Another epigraph dated 813 Saka (891 AD) told about the permit given to the people of Turunan village to build a temple to worship *Bhatara Da Tonta*, and they were freed from several taxes yet they have to collect money for the aforementioned temple. Several taxes must be paid on the month of *Caitra* and *Magha*, on the ninth day (*mahanavami*). And when the emissary of the king came to pray on the month of *Asuji*, they should be treated well and fed well (Sumadio, 1976: 136). Within the epigraph it was also mentioned *Haywahaywan di magha mahanavami* (Goris, 1964: 56). In modern Balinese the phrase *Haywahaywan* (rooted from the word *Mahayu-hayu*) meant to celebrate. *Haywahaywan di magha mahanavami* meant the celebration of *magha mahanavami.* In India *mahanavami* identical to *Dasara* which is a day to worship the ancestors (Dubois, 1981:569). Swami Sivananda (1991:8) identified *Dasara* by *Durgapuja*, which is celebrated twice a year, which are *Ramanavaratri* or *Ramanavami* in the month of *Caitra* and *Durgavanaratri* or *Durganavami* on the month of

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Asuji (September-October). The ceremonies were called *Vijaya Dasami* or *Sraddha Vijaya Dasami.*

Bhatara Da Tonta was the name for the highest God (Almighty God) for the people of Trunyan village, living in the east of Batur Lake where the epigraph was found (Epigraph Turunan AI). *Bhatara Da Tonta* worshiped through a big and tall megalithic statue which now kept inside a *meru* (the structure like a *paGoda*) in a local temple. The king gave permission to the people to build a temple for *Bhatara Da Tonta*, this act showed that the entrance of Hindu to Bali did not alter or abolish local people beliefs. Instead Hindu gave respectable place beside the Gods of Hindu. This tradition is still retained until today, like in pura Ulundanu Batur and pura Balingkang here a special shrine erected to worship Ratu Subandar, worshiped with Chinese culture. Hindu does not know syncretism, but it proposes equality and levelness for other beliefs.The use of *meru* in Bali showed influence from Nepal, North India where *meru* are very common.

The fourth epigraph dated 833 Saka (911 AD). The content was similar to the Turunan AI Epigraph. It also told about the people of Air Hawang village, living in the east of Lake Batur. On every *Bhadravada* month *Bhatara Da Tonta* has to be worshiped and purified, using yellow talk by *Sahayan Padang* from Air Rawang village (Sumadio: 1976:137) which showed similarity with *Abhiseka* ceremony held in India to purify an important statue in a *mandir* .

The other epigraphs contained no date. One of them was severely damaged and can not be rewritten fully. The content was about permission given to the temple *Ida Hyang Di Bukit Tunggal paradnya Indrapura* in the area of Air Tabar (Sumadio, 1976:137) the last epigraph from Hindu Bali period was the epigraph of Pura Kehen Bangli, mentioning *Bhiksu Sivarudra, Anantakusuma,* and *Prabava,* and a meditation place in *Hyang Karimana* and *Hyang Api* (Goris, 1959: 59-60). The word *Hyang* come from *Parhyangan,*

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which means Holly Place. The name *Kehen* come from *keren* which means fire place. Therefore we can conclude that the religious feature of the time was fire worshiping. Ida Pedanda Gede Oka Punia Atmaja informed that *Agnihotra* and *Homayajna* were a very common practice in the past. During the administration of Dalem Di Made, the ceremony turned into a chaos when the fire burned the stage erected for the ceremony, since then the king ordered small ceremony only, until it finally vanished.

In the field of art, the character depiction of the statue of the time was soft and plump, calm with half-opened eye and looking towards the point of the nose. These kind of statues can be found in the area of Pejeng, Tatiapi, Blahbatuh Gianyar, and they were of Buddhist origin. The example of Hindu statues was a Siva statue found in Pura Putra Bhatara in Bedulu Village. Other than the statues in Bedulu, there was no other Hindu statue found. The above features were the features of Central Java statues, but similar statue can also be found in Cambodia, Burma, and Malaysia. Therefore we can say that the statues have international style, and originating from Nalanda (Redig, 1997:172).

The relation between Bali and India also showed by the *Baliyatra* ceremony held on *Purnama Kartika* (*Kartik Purnima*)(October) in Orissa, East India. To celebrate their ancestors traveled to Bali. A confirmation came from *Babad* (local folklore) Bali which stated that Balinese ancestors came from East India, and named Sang Hyang Pasupati. Other wave also came from South India, proven by epigraph found in Blanjong, written using Pallawa letter and using old Bali language, and written in old Bali letter using Sanskrit. There was also another story about Maharsi Markandeya who came from Central Java (Dieng Mountain) and East Jawa (Raung Mountain) to plant the Pancadatu as the foundation of Pura Besakih.

Based on the above facts we can say that Hinduism, came from East, North, and South India, Central Java (Dieng), and East Java (Gunung Raung).

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Religion

More than 93% of Balinese people embrace Hindu religion. The main religion practiced in Bali is a form of **Hinduism** called **Agama Hindu or Hindu Dharma,** where the Hindu it self is consisted of some religious sect, but in Bali all of Balinese are mostly the follower of Siva. The two religions (Hindu and Buddhist) arrive from Java and some extend from India during the 8^{th} to 16^{th} centuries. The main symbol of Balinese Hinduism is the *Swastika* or wheel of the sun. An important belief is that elements of nature are influenced by spirit, which has been appeased. As such offerings (*sesajen*) made from agriculture product are offered to this spirit. It is believed that Mount Agung is the abode of the Gods and the ancestors. As such, it is revered as the `mother` mountain and is highly sacred to the Balinese.

The very tenet religion in Hindu is different from all other religions. There is no word in any language of the world which exactly denotes all the universal aspects of religion, as is denoted by the word *'Sanatana Dharma'* which today we call Hinduism or Hindu Dharma.

In Sanskrit, the word '*Dharma*' means' that which protects, sustains and evolves the entire human society, instead of some sects or particular communites. The word *Dharma* (in the Vedas called dharman) means: *which has been established, erect, order, law, regulation, guide of conduct, duty and obligation, justice, morality, religion, religious teaching, good deed, obey the good rule, truth, appropriateness, everything follows natural law, obey the rule and soon which support the continuation human life* (Monier, 1993:510).

The basic of Hindu faith is called *Pañca Śraddhā* or the five fundamenytals of Hindu beliefs, namely : (1) Brahman, Widhi or Supreme and One God as the creator of universe and all creatures in the universe. (2) Atman, means imperishable spirit

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of human being and all the creatures. (3) Karmaphla, Hinduism believes in *Karma*, the law of cause and effect, by which each individual creates his own destiny by his thought, words and deeds. (4) Samsara, Hindus believe that the soul is immortal and takes birth again and again (*punarjanma* - a fact proved by continuous research and published in many books and articles) till the fruits of all Karmas have been reaped by the man and (5) *Mokṣa* (liberation) or realisation of God achieved.

This scientific truth has eliminated the learn of death from Hindus in contrast to people other religions who wrongly believe in permanent hell or permanent paradise after death.

The root cause of all unhappiness according to Hinduism is undue emphasis on the gratification of sensual and material desires, hence it always preaches to curb them. Bhagavadgita says. "Ignorant men believe that to gratify the senses unto the end of life is the prime necessity at human civilization. Thus there is no end to their anxiety and tension". Only by striking at the root of this bodily concept of life can there be any real hope of peace. According to Swami Vivekananda: "Renunciation is the essence of the Upaniṣads". Thus Hinduism tries to solve the problems of the world from its very roots. The Hindu way of life believes in the noble doctrine of 'Let happiness come to all beings (*sarve sukhino bhavantu*)', so that the innumerable problems arising out of the materialistic struggle are not even born, that is why Hinduism, brought peace and prosperity wherever it spread instead of death and destruction.

Accordi'ng to Hinduism, truth (*satya*) and non-violence (*ahimsa*) are the highest form of religion, *satyam nāsti para dharmaḥ* or *Ahimsa paramo dharmaḥ*. Only with their synthesis real heroism is born-heroism. which ca.n save mankind from defeat and disaster, including anarchism and terrorism, which violate the universal umanity i.e. Kuta Bali bom blast on 12 October 2002 and 1 October 2005.

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The world is today troubled and unhappy because its inner voice of truth has been suppressed by some sects and vested political interests. All the evil things in the world are done in the darkness of untruth. Upaniṣad says: "The face of truth is veiled by gold."

Untruth breeds injustice and violence. Hence for preservation of non-violence and eradication of violence, truth is most essential. But one can seek and propagate truth only through non-violent means - both are complementary to each other. Mahatma Gandhi used truth and non-violence to get justice to all the oppressed and exploited sections of the world. Both these concepts of Hinduism are sufficient to eradicate most of the injustice being perpetrated on the weaker people in the world.

But remember, cowardice is not non-violence. Gandhi was in favour of using force for defending oneself' for the right cause and called such a defence as *Dharmayuddha*. According to Bhagavadgita when a war is fought for one's defence it is not violence; any attack made on a country for selfish ends is violence, pure and simple. Hindus never conquered any kingdoms, they only conquered themselves. Hinduism allows the use of force only when evil begins to dominate the good.

With Hinduism, peace is a matter of faith and not just a policy. The world today does not need warmongers but a Gandhi, Buddha or Mahavira to save the human race from total annihilation. Therefore let the Hindus and their Manava Dharma remain intact in the land of *karmabhūmi,* earth as a place for mankind of good *karma* and play their proper role for the real spiritual as well as rnatterial emancipation of mankind.

Much of the present malady of the Hindu society in India (also in all the part of world) is due to the fact that we have forgotten the basic concepts of Hinduism during 700 years of foreign domination in India, and many useless rituals and infirmities have creeped into our society which need immediate reform and

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which should not be misunderstood as part of Hinduism. The basis of Hindu Dharma with all its aspects is the philosophy of One Supreme Soul or God pervading every atom of the universe. When a man realises this highest truth he never wants to harm anybody. He is in harmony with the whole world. In one mantra of Śubhaśita we find out: "*Sarvesantu niramayah*". 'Every body should enjoy safety and security' and '*Bahujana hitaya bahujana sukhaya*' 'Let welfare and happiness reach the common man'. According to Rāmāyaṇa, 'Kindness and compassion is the basis of religion'. How different from the present situation where all nations look at each other with enmity and go on piling armaments (Anandashankar, 1989, 4-5).

From the philoshophy of one supreme soul has emerged the concept of 'unity in diversity'. Hinduism believes that there is a fundamental unity in an religions amid the diversities of the universe. No wonder that enlightend people in the west have begun to recognise Hinduism as a fulfilment of all religions put together. According to Hinduism the real service of humanity can be done only by people who achieve universal consciousness.

It is only Hinduism which preaches coexistence of all religions instead of hatred towards them. 'Hinduism. wants a rich harmony of religions and not a colourless uniformity of monotheism', says Dr. Radhakrishnan (Anandshankar1989:30).

Hinduism creates friendship among mankind by creating friendship among their religions. Hinduism believes that no particular religion can show the only way to salvation. It does not believe in one prophet and one holy book only because this particular concept has heen the root cause of all intolerance, hatred and ultimately violence in the world. Thus religious conversion is a dirty act in the eyes of Hinduism. The aim of Hinduism is to propagate this truth to create lasting peace.

According to Hinduism, all living beings are divergent manifestations of the supreme soul and every human being is a

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child of God. Unlike Christianity it does not believe that the origin of man is sin. It calls man *'Amritasya Putrah* (son of immortality). That is why the basic concept of Hindu dharma is to divinise life. 'Every thing is the manifestation of God, the divine reality' says Chandogya Upaniṣad (III.14.1). This concept is totally different from the concept of other religions.

The above philosophy of Hinduism inculcates harmony between individuals, societies, nations and between man and nature. It also teaches man to be in harmony with his own self through *yoga*.

Hindusim considers the purity of conjugal life as the pivot of all moral, values and harmony in human society. Hence, for thousands of years deep loyalty and faithfulness between husband and wife and family and elders have been basic features of Hinduism, Taittirīya Upaniṣad (I.11.2) says mother, father, teacher, and guest should be respected like divinities. Radhakrishnan (1990:538) says: 'Even with regard to the life of the teacher, we should be discriminating. We must no do the things which are open to blame, even if they are done by the wise, as he quotes of Śankarācārya: *sāvadyāni śiṣṭa-kṛtāny api nokartatavyāni*'.

Despite the debilitating effect of western culture on family bonds, it is still possible to live a happy and affectionate family life by going back to the ideals of Hinduism. True Hinduism believes in the divinity of womanhood and wants to keep it sacred. Today dirty elements ignorant of their Hindu Dharma are defiling it. The aim of Hinduism is to guide the entire humanity to right action, right conduct, and right behaviour and create foundation for permanent peace and prospertiy in the world.

According to Hinduism any human being possessing ideal qualities is religious and noble because they unfold the divinity in man. This divinity can be further realised through *yoga*, meditation, bhajan etc. which form part of Hinduism.

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To further achieve the objective of Hindu philosophy the Hindu society has been divided into four parts to create specialisation of work and efficiency. They are *Brāhmaṇas* or the priestly class, *Kṣatriyas* or the warrior and ruling class, *Vaiṣyas* or the trading class and *Śudras or* the labouring class. This division is based on the different natural instincts found in different people in human society (through *guna* and *karma*) and not by birth. Hinduism enjoins on every individual to achieve the four *Purusārthas* (aims and objects) in life - *Dharma* (moral and religious achievement), *Artha* (wealth), *Kāma* (worldly desires) and *Mokṣa* (spiritual bliss), which is the real fulfilment of human life.

To achieve these objectives four paths of yoga namely *Bhakti* (devotion to God), *Jñana* (spiritual and material knowledge), *Karma* (action without attachment) and *Rajyoga* (meditation) have been defined in the Bhagavadgita (Sivananda, 1997:127).

To make a man enlightened and cultured sixteen *samskaras* like the *yajñopavita*, celebration of festivals, performing rites, marriage, reading of scriptures etc. have been introduced in the Hindu society. The life of an individual has also been divided I into four *Āśramas*: (1) *Brahmacarya Āśrama* (student life), (2) *Grahastha Āśrama* (married life), *Vanaprastha Āśrama* (age of working for social welfare) and *Sanyasa* (retirement from the world to achieve spiritual bliss). These are unique practical contributions of Hindu philosophy to human thought, and evolution of human society (Shakunthala,1989:63-66).

The religious rites of the Hindu Balinese consist of the human rites (*Manusa Yajña*), the rites of the dead (*Pitra Yajña*), rites of the Gods or temple rites (*Dewa Yajña*), rites of the demonic forces (*Bhuta Yajña*) and ordainment rites (*Rsi Yajña*). Holy water, fire, ash, geese, duck, eggs and *dapdap* tree leave are purifying elements used in the ritual. The Balinese are extremely devout and no day goes by without making offerings to the Gods. These

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daily offerings - called Banten are a major part of Balinese life. You will see these offerings nearly everywhere in Bali . Made of flowers, cookies, rice and even sometimes money (the actual items used are not as important as the process of making and offering it to the spirits) these offerings are given to the good spirits in hopes of continued prosperity as well as to the evil spirits as an appeasement.

Basic Philosophy of Balinese People

1). ***Vasudhaiva Kutumbakam*** (*the whole world is one single family*).

Mankind today is passing through a phase of disharmony and violence of humanity. At this juncture, it needs the help of Hinduism because Hinduism is the science for the development of the mind and body of the individual, the family, the society, nation and ultimately of the world in perfect harmony with each other. As a universal humanity movement it has always tried to unite the people of the world into one international family, believing as it does in the dictum '*Vasudhaiva Kutumbakam*'. 'All human kind is our brother in one of our family'. In Hitopadesha: 1.3.71 we find out a Sanskrit verse: "*Udaracharitanam tu vasudhaiva kutumbakam*", also in Pancatantra 5.3.37.

The basic sources of the Hindu thought are the Vedas and the Upaniṣads. Veda knowledge represents the harmony pervading the whole universe. It reveals the underlying unity in the outward diversity of nature and the cosmos.

Two mantras in two the Upaniṣads, the Bṛhadāraṇayaka Upaniṣad (I.3.28) says: '*Asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor mā amṛtam gamaya'*, 'From unreal lead me to the real, from darkness lead me to light, from death lead me to immortality'. In fact the whole aim of the Upaniṣads is to impress that man, nature and divine power are bound together in

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mystic harmony. The Kaṭha Upaniṣad says: '*Ekas tathā sarva bhūtāntarātmā*', 'Only one soul dwells in all beings', Hence '*Mitrasya cakṣuṣa samikṣa mahe*' (Yajurveda XXXVI.18) – 'May all look at one another with friendly eyes'.

There are hundreds of such noble precepts in Hindu scriptures which have percolated Hindu thought and life through its arts, literature and music throughout the centuries. In the Hindu Balinese daily worship said '*Sarva pranihitankarah'*, 'The all living beings will be prosperity' '*Palayasva sada sivah*' 'God and hence I pay my humble obeisance to it'.

These precepts are suitable for universal application to create harmony in the world. Yet Hindus have never compelled anyone to accept them. Because the aim of Hindu philosophy is to create harmony and goodwill between all the religions, as it believes in their co-existence and mutual exchange of views instead of their conversion.

Ṛgveda (I.89.1) says: '*Āno bhadrah kratavo yantu viśvataḥ*', 'Let noble thoughts come to us from all directions'. Converting others to its own religion and destroying their places of worship is against the Hindu thought because Hinduism is the mother of all religions and it alone can create harmony among them. One of its basic principles is '*Sarva dharma samabhava*'. 'Equal respect for all religions', and it has always helped other religions to flourish in India and in the part of world where Hindus exist there.

Hindu Balinese said that human being is the grandsons of the tree. Up to day, on Tumpek Uduh, 25 days before Big Celebration of Galungan (the day of Victory alike Vijaya Dasami in India) a small ritual perform to the tree and said: "*Nini-Nini, Kaki-Kaki malih selai lemeng mangkin Galungan, elingang mabuah ngeed-ngeed*" "Grand Ma and Grand Pa, next 25 days is Galungan, kindly give us abundant fruit..... abundant fruit". This is indicated to us so close relationship of human being to the others, God creations.

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2). *Tat Tvam Asi* ("Thou art That")

This is the termed as the Mahavakya in Samaveda (ChandogyaUpanishad 6.8.7). "Thou art That" is the meaning of this *vakya* (great saying). What does that means is "I am same as that". Here"that" refers to the Supreme Being, so "I am same as the supreme being". Probably one would be more confused with the lot of terminologies that define things in spirituality. God, Atman, Supreme Being, Soul, Brahma, Moksha and soon... all these finally end up in the same quantity.

The term God was derived by our people for the sake of having a factor called fear. "If you hurt a being, you will be punished by God". God was a restriction to the set of ill deeds that a man can perform. With out the fear of God, probably man would have actedvery wild against nature. Today we see the effect of human dominance on nature due to this depleting belief on God. But, even in those days we could find cruel people going against nature and causing damages. So, it's purely the individuals thinking and wish and will to decide the act that he performs. God would only cause a physiological effect on his thinking before any act. If he feel that the act is a evil and God would punish me on executing this act, he will always will have a second thought of the act, else if he feels that the act is not evil and God would not punish him for the execution of the act, he will go ahead to execute it. So, everything is in the thoughts of the human being and term called God is acting as a virtual brain to have control on those thoughts. A person who know this truth of God will always try to gain mastery on his brain and will try to control the thought of his own, when he succeeds in doing so, he calls him self as God.

A person who has total control on his brain, thoughts can be called a perfect man. He is perfect because, he is capable of doing all those tasks that he thinks he can do. He is perfect because he can guide his mind. He is perfect because, he does not need a virtual brain to control him. Thus he is supreme. Thus he is God.

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'Thou' stands for the inherent substratum in each one of us without which our very existence is out of question. Certainly it is not the body, mind, the senses, or anything that we call ours. It is the innermost Self, stripped of all egoistic tendencies. It is Ātman.

The entity indicated by the word 'That' according to the notation used in the Vedas, is Brahman, the transcendent Reality which is beyond everything that is finite, everything that is conceived or thought about. You cannot give a full analogy to it and that is why the Vedas say words cannot describe it. It cannot even be imagined because when there is nothing else other than Brahman it has to be beyond space and time. We can imagine space without earth,water, fire and air. But it is next to impossible to imagine something outside space. Space is the most subtle of the five elemental fundamentals. As we proceed from the grossest to the subtle, that is, from earth to water, to fire, to air, and to space the negation of each grosser matter is possible to be imagined within the framework of the more subtle one. But once we reach the fifth one, namely space or Ākāsha, the negation of that and the conception of something beyond, where even the space is merged into something more subtle, is not for the finite mind. The Vedas therefore declare the existence of this entity and call it 'sat' (existence), also known as Brahman.

The Ātman or the innermost core of our self seems to have an individuality of its own. So, in saying that it is the same as the unqualified Brahman in the Infinite Cosmos, we seem to be identifying two things: one that is unlimited and unconditioned, and one that is limited and conditioned. Whenever someone says, for instance, that the person B whom you are meeting just now is the same as the person A whom you saw twenty years ago at such and such a place, what is actually meant is not the identity of the dresses of the two personalities of A and B, nor of the features (those of B may be totally different from A), but of the

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essential person behind the names. So whenever such an identity is talked about we have to throw away certain aspects which are temporarily distinctive or indicative in both and cling on only to those essentials without which they are not what they are. B and A may have distinct professions, may have different names, may have different attitudes towards you or towards a certain issue, or may have an additional identity, exemplified by, say, having different passports—but still they are the same, is what is being asserted by the statement 'B is the same as A'.

In the same way, when Brahman and Atman are identified by this Mahāvākya, we have to discard those inessential qualities that are only indicative (and therefore extraneous), choosing only to explore what commonality or essentiality there is in them that is being identified. Brahman is the primordial Cause of this Universe. But this is a predication of Brahman and so is extraneous to the identity about which we are speaking. The Self, or Ātman, appears to be limited by an individuality which keeps it under the spell of ignorance; this is extraneous to the essentiality of the Ātman. So what is being identified is Brahman, minus its feature of being the Cause of this Universe and Ātman minus its limitations of ignorance-cum-delusion. That these two are the same is the content of the statement 'Tat tvam asi'. The cosmic Māyā is what makes Brahman the cause of this Universe. The individual avidyā (ignorance) is what makes the Ātman circumscribed and delimited. So the Mahāvākya says that Brahman minus its Māyā and Atman minus its avidyā are identical.

3). ***Trihita Karana*** (The harmony of human beeing in relation with Almighty God, all the creatures and environment surrounding).

The **Balinese Concept** is fundamental from the Hindu Religion concept, which is more popular called *Trihita Karana* where nowadays this concept is becomes the point of the hotel, restaurant

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and other building assessment in the world. The Balinese Traditional Architecture is not only monumentally, but also has the aspect philosophies and religious. The cosmogony is oneness of three worlds (*Tri Bhuana*) which is called *Bhuhloka, Bhwahloka*, and *Swahloka*. Each of this world (*Loka*) has habitants it self.

Trihita Karana Concept for Life. In addition of this three concepts cosmogony, it is also own contextual with Hindu Religion Concept, which is called *Trihita Karana* (three of the harmony, balance to create the peaceful and happiness). *Trihita Karana* word is come from Sanskrit Language that has meaning to keep the harmony and balance between human to God, human-to-human and human to environment. These three concepts is most popular in Bali spread out as follows:

Parhyangan

Parhyangan is one of the three concept related to the God. On this stage, the human is demanded to keep the harmony and balance with God. This concept has huge meaning where the Balinese discipline and full confidence to do this. It is not only including to pray at the temple, however it is cover all the activities which has a good thing in the life like build the temple, cleaning the temple, keep the religion symbols well a lot of thing we can do on this concept.

Pawongan

Pawongan in this concept is required to keep the harmony and balance between human to human and this concept has emphasized how to keep good relation with others. The simple ways to execute the implementation of this concept are to conduct three good things like to think the good thing, to speak the good thing and to conduct the good thing. By conducting three good things that is called *Trikaya Parisudha*, it is ensure we can conduct this concept.

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Palemahan

Palemahan, this word is come from *lemah* that is meaning the land or environment. Generally the *Pelemahan* in *Trihita Karana* is all aspect related to the environment. Base on this concept the Balinese has treated the environment well and they believe that the good environment will give their life better. Once example the Balinese treat the environment that on the *Tumpek Uduh* based on the Balinese calendar, the Balinese give the offering to the tree with the purpose that the tree has given them prosperity and a lot of thing they can do to keep the harmony and balance with the environment.

Conclussion

Hinduism as is one of the ancient religions teachs mankind about universal humanity. This tenets spread through the Vedas, Upaniṣads, Dharmaśāstra, epics (*Rāmāyaṇa and Mahābhārata*) etc. and also in Indonesia written in palm leaf through Old Javanese and now preserved in Bali. The universal humanity means respect to all mankind without discriminate what religions their follow, culture, and ethnic. In the history of humankind, Hinduism arose to promote the moral advancement and the welfare of humanity. Only when selfishness goes and faith in the Divine grows will universal humanity be achieved. Sri Sathya Sai says: Hence, every human being should fill his heart with love. *God is love; Love is God. Love is linked to love. When one is full of love. He is fit for oneness with God. Love all and serve all.*

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HINDU DHARMA,
Its Challenges In Globalization Era

Dharma eva hato hanti dharmo rakṣati rakṣitaḥ,
tasmād dharmo na hantavyo mabo dharmo hato 'vadhit.

Manavadharmaśāstra VIII.15.

(Dharma which is violated destroy the violator,
Dharma which is protected protect the protector, therefore do not violate Dharma, violate it, means destroy oneself)

The meaning of the word Dharma

Parisada Hindu Dharma Indonesia (Indonesia Hindu Parishad), as the highest institution or council of Hindu Dharma in Indonesia, in accordance with its duty and function which is written in its statutes is to develop the life of Hindus in Indonesia, in order to create *jagadhita* (prosperity in this world) and *moksa,* eternal happiness and freedom, the unity between Atman and Brahman. Hence Parisada Hindu Dharma Indonesia should formulate Hindu's teachings to be understood and applied easily.

Parisada Hindu Dharma Indonesia has done many jobs among others: the aim of Hindu i.e. *jagadhita* and *moksa*, the basic believes of Hindu which are called Pañca Sraddha, The Pattern of Guiding for Hindus in Indonesia, etc. Dealing with the topic of this paper, firstly, it will be better to discus the meaning of the word *dharma*. The word *Dharma* (Sanskrit word) from the root *Dhri*, means: hold, support (Whitney, 1988:84). The word Dharma (in the Vedas called dharman) means: *which has been established, erect, order, law, regulation, guide of conduct, duty*

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and obligation, justice, morality, religion, religious teaching, good deed, obey the good rule, truth, appropriateness, everything follows natural law, obey the rule and soon which support the continuation human life (Monier, 1993:510)

The term *Dharma* can be found in the Vedas in the following mantras of Rigveda I. 22. 18; 164. 43. 50; III. 3. 1; 17. 1; 60. 6; V. 26. 6; 63.7; 72. 2 etc. Atharvaveda XI.7717; XII.5.7; XIV.1.51; XVIII.3.1; Yajurveda (Vajasaneyi Samhita X. 29; XV.6; XX. 9; XXX. 6; and so on, Yajurveda (Taittiriya Samhita III.5.2.2; which also have the same meaning i.e. law, duty, doctrine etc. (Macdonell & Keith, I, !982:390). To make it clearer I quote one mantra from Rigveda Samhita that is translated by Svami Dayananda Sarasvati, a Yogi and famous Vedic scholar, the founder of Arya Samaj as follow:

Trini pada cakrame Visnur
gopa adabhyah, ato dharmani dharayan

(Rigveda I.22. 18)

(Because of this is unperishable, The Almighty God, the Protector, pervades everything, support the Earth, Space and Heaven, which are created by Him, all are under the law of Dharma, which is Eternal, established by Him).

Furthermore it is stated in the Upanisad:

Dharmo visvasya jagatah pratiṣtha
loke dharmistham praja upasarpanti,
Dharmena papam apanudanti dharme sarvam
pratiṣṭhaṁ tasmad dharmaṁ paramaṁ vadanti.

(Mahanarayanopanisad XXII.1).

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(Dharma is the basic principle of the moving and the unmoving in this world, man should follow Dharma enthusiastically. They free themselves from sin through Dharma. Everything moves firmly based on Dharma. Therefore Dharma is worth considering to be the highest)

The meaning of Dharma as law or duty is described more clearly both in Ītihasa and in Dharmaśastra among others :

Dharanad dharmam itayahur dharmena vidhritah prajah,
Yas syat dharana-samyuktas sa dharma iti niśchayah.

Mahabharata Śantiparva CIX.11.

(That is called Dharma because it protects all, Dharma sustains all are created by Him. Dharma is the basic principle which guarantee the harmony of the Universe).

Dharmenaivarsayas tīrna dharme lokah pratisaṭhitah,
dharmena deva vavridhur dharme charthah samahitah.
Tasmad dharmapradhanenabhavitayaṁ yatatmana.

Mahabharata Śantiparva CLVII, 7, 9.

(Only through Dharma, the Rsis can go beyond (birth and death), attain Moksa, the firmness of the world depends on Dharma. Therefore we should go through life with self-control, and put Dharma into practice as the priority)

Idaniṁ dharma pramananyaha: Vedo'khilo dharmamūlaṁ smrti śīle ca tadvidam, acaraścaiva sadhūnam atmanastusṭir eva ca.

Manavadharmaśastra II.6.

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(All Vedic literatures are the first source of Dharma, then tradition (custom), the act of good people who study veda, the habit of sages and finally self-contentment).

Yajñavalkya in his book Yajñavalkyasmrti commented by Balambaṭṭa said that dharma and adharma are the seeds, which had accumulated Karma (*karmaśaya*). From this *Karmaśaya* grow three fruits of action, in the form of:

1. *Jati*, good birth, high position or low one.
2. *Ayu*, one's life span, long or short.
3. *Bhoga,* pleasure or miseries undergo by all living creature.

In relation to these, Dharma can also be called good action. Furthermore Mitaksara from Vijñaneśvara also gives commentary on the statement of Yjñavalkya. He said that Dharma covered six things, which is consist of:

1. *Varnadharma*, that is, duty and obligation relate to Varna, human profession or svadharma consist of four professions (*Catur Varna*).
2. *Āśramadharma*, that is, duty and obligation relate to human stage of life (*Catur Asrama*).
3. *Varnaśramadharma,* that is, duty and obligation relate to profession and stage of life.
4. *Gunadharma,* that is, duty and obligation relate to one's character (Triguna: Sattvam, Rajah and Tamah), for example the duty of a leader.
5. *Nimittadharma*, that is, duty and obligation which is caused by a certain emergency situation.
6. *Sadharanadharma,* that is, general duty and obligation for each male or female

Those dharmas mentioned above, described and established as good karma which are worth doing by human. All kinds of

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good karma (*Śubhakarma*) covers sacrifice (*Ījya*), ritual (Ācara), discipline of life (Dama), non violence toward others being (*Ahiṁsa*), giving charity (*Dana*), and study the Vedas (*Svadhyaya*). The highest Dharma (*Paramodharma*) for human being is Self-realization (*Ātmadarśanam*/Prabhu, 1990:35).

It is also stated in Śanti Mahabharata like: *Rajadharmanuśasana* (I-CXXX), *Apaddharmanuśasana* (CXXXI-CLXXIII), *Moksadharmanusasana* (CLXXIV-CCCLXVI/Dutt, 1988: 1-594). Maharsi Jimini defines Dharma as that which is enjoined by the Vedas and is not ultimately productive of suffering. Rsi Kanada, the founder of the Viseśika system of philosophy also has given the best definition of Dharma in his Vaiseśika Sūtras:

> *"Yatobhyudayaniśśreyasa siddhih sadharmah"*
>
> (That which leads to the attaintment of *Abhudaya* (prosperity on this world) and *Niśśreyasa* (total cessation of pain and attainment of eternal bliss hereafter is dharma/ Sivananda, 1988:38).

Swami Sivananda further said: "Dharma is generally defined as 'righteousness' or 'duty'. Dharma is the principle of righteousness. It is the principle of holiness. It is also the principle of unity. Bhīsma says in his instructions to Yudhiṣṭira that whatever creates conflict is Adharma, and whatever puts an end to conflict and brings about unity and harmony is dharma. Anything that helps to unite all and develop pure divine love and universal brotherhood, is Dharma. Anything that creates discord, split ad disharmony and foments hatred, is Adharma. Dharma is the cementer and sustainer of social life. The rule of Dharma had been laid down for its consequence happiness, both in this world and in the next. Dharma is the means of preserving one's self. If you transgress it, it will kill you. If you protect it, it will

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protect you. It is your sole companion after death. It is the sole refuge to humanity. That which elevate one is Dharma. This is another definition. Dharma is that which leads you to the path of perfection and glory. Dharma is that which helps you to have direct communion with the Lord. Dharma is that which makes you divine. Dharma is the ascending stairway unto God. Self-realization is the highest Dharma. Dharma is the heart of Hindu ethics. God is the centre of Dharma" (Sivananda, 1988:37).

Swami Sivananda explained many kinds of Dharma, which is generally can be classified under two heads: (I) *Samanya* or the general, universal Dharma and (ii) *Viśesa* or the specific, personal Dharma. Then Dharma is classified again into *Sanatana Dharma* (eternal law), *Samanya* (Dharma general duty), *Viśesa* Dharma (special duty), *Varnaśramadharma* (duties of case and order), *Svadharma* (one's own duty), *Yugadharma* (duty of the age), *Kuladharma* (duty of family), *Manavadharma* (duty of man), *Purusadharma* (duty of male), *Strīdharma* (duty of female), *Rajadharma* (duty of King), *Prajadharma* (duty of subjects), *Pravritidharma* (duty in worldly life) and *Nivrittidharma* (duty in spiritual life) Sivananda, 1988:41)

Various Dharmas mentioned above are ultimately to develop good karmas (Śubhakarma), naturally Parisada Hindu Dharma Indonesia formerly named Dharma Parisada Hindu Bali formulated two kinds of Dharmas as duty and obligation toward religion and state, which became popular by the term *Dharma Agama* (Religion Dharma) and *Dharma Negara* (State Dharma). Based on this description it can be said that *Dharma Agama* is law, duty and obligation of each person to obey the religious teaching and its aspects. If one does his or her religious duty, he or she will be a good follower.

Dharma Agama is law, duty and obligation of each person to obey the State in wide sense. Besides Dharma as a law which regulates the life of mankind, in the sense of duty, right and obligation, the law

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which regulates the movement of the universe is called *ta* and God is called *Rtavan*, the supporter and controller of *Rta*.

Rtavana ni sedatuh samrajyaya sukratū
dhritavrata ksatrīya ksatram aśatuh.

(Rigveda VIII.25.8)

(They, true to Law, exceeding strong, have sat them down for sovran rule: Princes whose laws stand fast, they have obtained their sway.

Man is a part of universe, therefore man has to obey its law, the Law of Nature called Rta. By obeying Rta man will live harmoniously with their environment. This harmony will create peace and prosperity. Everything will be enjoyable, the environment look beautiful for those who follow Rta:

Madhu vata rtayate madhu ksaranti sindhavah,
madhvīr nah sanvosadhih.
Madhu naktamutosaso madhumat pathivaṁ rajah,
madhu dyam astu nah pita.
Madhuman no vanaspatir madhu mam as sūryah,
madhvīr gavo bhavanti nah

(Rigveda I.90. 6-8).

(The winds waft sweets, the rivers pour sweets for the man who keeps the Law: So may the plants be sweet for us.
Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere;
Sweet be our father Heaven to us.
May the tall tree be full of sweets for us, and full of sweets the sun:
May our milch-kine be sweet for us).

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Thus *Dharma* and *Rta* are the laws which regulate the life of man and universe with all living being. Those who obey Dharma and Rta feel life more enjoyable, and full of grace because everything moves in accordance with their rule. Each person subject to the law of Nature, the law which regulates man life, right, duty and responsibility in the form of their *svadharma.*

For those who are able to do their svadharma or one's duty and obligation, there will be harmony in society, because everyone will act in accordance with their profession, talent and job which are the duty of their life. Various profession can be found in society and Vedas classified them into priest and scholar, politician, businessman, and those who only serve others as varna, which means profession according to their talent, ability and duty or responsibility according to their choice. The meaning of Hindu Dharma similarity to Hindu Dharma religion.

Some Vedic Mantra about Dharma

The revelation of God was received by maharsis and composed in the Vedas should be followed by all mankind. As being discussed that Veda is the source of Hindu teachings. From the Vedas flew the doctrines which are embodied in *Ītihasa, Purana, Dharmaśastra, Āgama, Tantra* and *Darśana* mostly in Sanskrit. Whereas in Indonesia we inherited lontar or manuscripts in Sanskrit like *pūja, stuti, stava* or *stotra,* while others manuscripts like *tattwa, parwa, kakawin, tutur, kidung, ausadha, wariga* (to define god day or bad day to do a certain activity) mostly in old Javanese language.

In discussing about Dharma, we will quote some mantras taken from the Vedas which belong to Śruti or revelation as follow:

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a. Dharma is classified into 6 action: *Satya* (Truth), *Rta* (eternal law), *Diksa* (self purification), *Tapa* (self control), *Brahma* (prayer) and *yajna* (sacrifice) :

Satyaṁ brihad ugram diksa tapo
brahma yajñah pRthiviṁ dharayanti

(Atharvaveda XII.1.1).

(Truth, The Great Eternal Law, self purification, self control, prayer and sacrifice are Dharma to support the Earth)

b. Each living being and universe are under His power.

Ahaṁ manur abhavaṁ sūryaś cahaṁ kasvaṅ Rsir asmi viprah,
ahaṁ kutsam arjuneyaṁ ny Rñje'haṁ kavir uśana paśyata ma

(Rigveda IV. 26.1)

(I am the highest Soul, the first source of contemplation and holy light. I am the Rsi with far seeing and the center of Universe orbit. I am the perfector and penetration of intellect, I am a poet who fulfil the desire of every living being. Therefore all living being obey and surrender to Me)

Ahaṁ bhūmim adadam aryaya ahaṁ vrstim daśuse martyaya,
aham apo anayaṁ vavaśana mama devaso anu ketam ayan.

(Rigveda IV.26.2)

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I give this Earth for those who have noble soul. I pour rain which is of much benefit to every creature. I flow water endlessly. All nature power obey My command.

Ahaṁ puro mandasano vy airaṁ nava śaka navatih sambarasya,
śatatamaṁ veśaṁ sarvatata divodasam atithigvam yad avam.

(Rigveda IV. 26.3).

Because of My love to My devotee, I destroy all the evil power. I destroy all the form of envy, I help My beloved devotee who obey Me.

c. God regulates everything, bestow victory to improve the quality of life and love all living being:

Ayam asmi jaritah paśya meha viśva jatany abhy asmi mahna,
Rtasya ma pradiśo vardhayanty adardiro bhuvana dardarīmi.

(Rigveda VIII.100.4)

(I am here, Oh My devotee, hold on Me, in My greatness, I observe every living creature. My sacred order moves My greatness by worshipping them, I love this universe under My grace)

d. God bestows the perfection of life.

Aham evam svayam idaṁ vadami justaṁ devebhir uta manusebhih,
yaṁ kamaye taṁ-tam ugraṁ taṁ brahmanam tam sumedham.

(Rigveda X.125.5)

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(I only say something which produce happiness, for the gods and mankind. I bestow power and fulfil their need. I improve their purity, the Rsis and the perfection of mankind)

Aham rudraya dhanur a tatomi brahmadvise śarave hantava u,
aham janaya samadam kRnomy aham dyavapRthivī a viveśa.

Rigveda X.125.6.

(I stretch arch to preserve cosmos, therefore its arrow will destroy the evil power. I arise consciousness in the human heart, to combat evil. I pervade the Earth and Heaven in order not allowed anyone who wants to destroy its eternal law)

e. God bestows His words through Vedas, and Vedas are the only path to attain salvation, the aim of life and eternal bliss:

Dewa ahametam purusam mahantam adityavarnam tamasah parastat,
tameva viditvati mRtyumeti nanyah pantha vidyate'yanaya.

Yajurveda XXXI.18.

(Now I show my greatest performance, pervade all universe, self-radiate and radiate like the Sun. He is beyond darkness. One who is able to realize this transcend death. To attain salvation and materialize it as a goal of life, eternal grace, I declare there is no other path only the path of Vedas).

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f. God is the source of inspiration, He protects everyone.

Tvam agne ajñanaṁ hota viśvesaṁ hitah,
devebhir manuse jane.

Rigveda VI.16.1

(O God You bestow inspiration to do good deed, holy power as your grace to all living being. O God You are the bestower inspiration to mankind)

Viśve deva anamasyan bhiyanas tvam agne tamasi tasthivaṁsam,
vaiśvanaro 'vatūtaye no 'martyo 'vatūtaye nah.

Rigveda VI.9.7

(All natural power bowed them down in fear before thee, O God the Lord of Fire who cover the darkness which is full of mystery. May the immortal protect us and open their shelter)

g. God is full of love, bestows His grace to those who like to work hard:

Na Rte śrantasya śakhyaya devah

Rigveda IV.33.11.

(God only loves those who like to work hard)

h. God created the universe, keep mankind away from evil and gave something beneficial to them.

Viśvani deva savitar duritani para suva,
yad bhadraṁ tanna a suva.

Yajurveda XXX.3.

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(God created the universe, keep away mankind from all evil and lead them to get everything which is of much benefit for their life) .

i. Everything in this universe is under His power, and He says that one should not desire for other properties.

Īśa vasyam idaṁ sarvaṁ yat kiṁca ca jagatyaṁ jagat,
tena tyaktena bhuñjītha ma grdhah kasya svid dhanam.

Yajurveda XL.1.

(Whatever moves in this world is enveloped by Īśa. Enjoy it with renunciation ; do not covet any man's wealth.

j. God leads mankind to the true path).

Agne naya supatha raye asman viśvani deva vayunani vidvan,
yuyodhy asmaj juhuranam eno bhūyiṣṭham te nama uktim vidhema.

Yajurveda V.36

(O God You know all man's action. He who leads His devotee toward the path of truth. Keep away the from sin. His devotee always pay homage to Him)

k. One who has a firm faith will always be confident and through faith also one gets prosperity.

Svayaṁ vajin tanvaṁ kalpayasva svayam yajasva svayam jusasva,
mahima te anyena na saṁnaśe.

Yajurveda XXIII.15.

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(O brave man, keep your body strong and firm. Perform sacrifice by yourself. Life should be guided by religious teachings (Dharma). No one will be equal to your fame)

l. All the universe centers in Yajña (sacrifice) to be offered to God, therefore mankind should perform yajña to maintain this life,

Ayaṁ yajña bhuvanasya nabhih

Yajurveda XXIII.62.

(All universe are centered in yajña)

Ojaśca me sahaśca me atmaca me
tanūsca me śarmaca me varmaca me,
yajñena kalpantam.

Yajurveda XVIII.1.

(May we acquire by means of sacrifice the following qualities: glory, victory, spiritual power, physical strength, welfare and protection)

m. Work hard and willing to do the charity :

Śata hasta sama hara sahasrahasta sam kira,
krtasya karya 'sya cehaspharti samavaha.

Atharvaveda III.24.5.

(Reap, you workers, one hundred hands, garner, you workers one thousand hands! Gather in the bounteous corn that is cut or still waits on the stalk).

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Dharma in the Old Javanese Literatures

The media of delivering the Hindu teaching of which is inherited today in Indonesia, particularly in the island of Bali, is the Old Javanese that is the original work, the adaptation or translation from some texts in Sanskrit. Unfortunately in the past the original texts of the holy book of Veda was not found in the archipelago. The religious member of Hindu in Indonesia today starts recognizing the holy book of Veda after some of the religious members of Hindu from Bali had studied to India in order to learn it, besides the great service of a Hindu missionary, the late Dr. Narendra Deva Pandit Shastri, who arrived in Indonesia after the intensive relationship between Indonesia and India was well created when they got their independence.

Some texts in Old Javanese of which explained the Dharma can be found in the following books : Ādiparva (51; 65; 80; 95; 121; 148; 184), Vīraṭaparva (29), Sarasamuccaya (46), Jñanasiddhanta (122), Bhomakavya (2.29; 3.4; 7.6; 38.18), Ramayana (2.38; 26.50), Agastyaparva (355; 14), Arjunavijaya (4.7; 10.19; 25.5; 26.4; 31.2; 55.3; 58.1; 79.1), Sutasoma (13.1; 25.1; 57.12; 90.2; 139.5), Kidung Sunda (1.7), VRhaspatitattva (24.160), Kuñjarakarna (55; 59), Abhimanyuvivaha (3.2). In those books the word of *dharma* contains the meaning of : which is established, law, habits, manner, behavior that is determined by the customs, obligation, justice, good deeds, goodness, customs on courtesy, religion, good job, doctrine, character, attitude, basic nature, specific disposition, efficacy, feature (Zoetmulder, 1995: 197).

We quoted on the supreme of Dharma as mentioned in the book of Sarasamuccaya by the Maharsi Vararuci of which is the compilation from the book of Mahabharata and is translated as well as commented by the Ancient Java man of letters in the glory of the archipelago emperor of Majapahit, as follows :

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Ikang dharma ngaranya, henuning mara ring swarga ika kadi Gatining parahu, an henuning banyaga nentasing tasik (14)

(What is called Dharma, it is the way to reach the heaven, as the boat, as a medium for the trader to across the sea).

Kadi kramaning sang hyang Āditya, an wijil, humilangken petengning rat, makana tikang wwang mulahakening dharma, an hilangaken salwiring papa (16)

(Like the sun that shines removing the dark of the world, that's the people performing Dharma, will destroy any err and sins)

Mwang kottaman ikang dharma, praśiddha sangkaning hitawasana,
Irikang mulahaken ya, mwang pinakasraya sang pandita, sangksepanya dharma mantasasakenikang triloka (18)

(And the supreme of Dharma, actually be the sources of incoming the happiness for ones who performed it; in addition the Dharma is a protection for the learned persons; explicitly only Dharma may destroy the sins of the universe).

Matangnya deyaning wwang pengpenganikang kayowanan, panedeng ning awak, sadhanakena ri karjananing dharma, artha, jnana, kunang apan tan pada kasaktining atuha lawan rare, drstanta nahan yangalalang atuha, telas rumepa, marin alandep ika (27)

(Because of one's attitude; the youth should be best used, when the body is still strong, it should be fully used to follow and learn the Dharma, Artha and knowledge, because it is

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not the same the strength of the old men to the young men, for instance it is like the old coarse grass, will fall down, and its top is not sharp anymore).

Nihan parikramaning dadi, kayowanan, anggeh inantining kararyan, ikang kayowanan, si tuha anggeh inantinika, katemu pwa si tuha, haneng kisapwaning mrtyu ta ngaranika, aparan ikang anggeh inantinya, nghing sipati juga, matangyan usonakena kagawayaning dharma-prawrtti (29).

(This is the life situation of human beings, the youth is waited by the childhood, the youth, the old age is awaited, if the old age reached, it means has been in the lap of death, what is remaining awaited ? It's only the death, therefore should always and speed up to carry on any action based on Dharma).

Matangyan pengpongan wenangta, mangken rare ta pwa kitan lekasaken agawe dharmasadhana; apan anitya iking hurip, syapa kari wruha tekaning patinya wih (31).

(Hence, best used the ability you have when still young; should perform the obligation and work immediately that is always based on Dharma, because this life is not eternal, who knows the coming of the death, also who will inform of that death ?).

Based on the translation of śloka in Old Javanese above, it is clear to us on the supreme of Dharma. The person who always act based on Dharma will always get the happiness, either in this world or later on the following days, and so when young, adolescence, it should be effectively used to act and learn the Dharma, take the

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obligation as Brahmacari well, that is learn about the religion, good deeds, law and any branch of sciences of which will lead someone to and get the true happiness.

Realization of Dharma in the Globalization Era

The Hindu teachings that are elaborated in the holy book of Veda and other Veda Literatures will be nonsense if they are not applied either in the personal life or in the life of society, nation, country and in the international relationship. The religious teachings will remain intact and do not touch the innermost feeling of human beings if it is not applied. The religion will be an infertile slogan, hung on the sky, while the mankind and society are far away from the religious teachings. Whenever this occurred so the society, nation and country, sooner or later, certainly will destroy, because the actions of which are away from the Dharma and even contradictory to the Dharma, that is the Adharma will act violently.

In the modern life, within the globalization era, in the center of rushed stream of information, the religious teachings should be absolutely the accelerating factor of the innermost feeling and the attitude of mankind, for this it is required any efforts and methodology in order to revitalize and re-actualize the religious teachings within the human life. Revitalization and re-actualization of religious teachings need wisdom within the human itself. For this, the direction and construction of the religious member of Hindu in Indonesia from the Parisada Hindu Dharma Indonesia, particularly the Parisada Hindu Dharma Indonesia Pusat (Central Hindu Dharma Indonesia Parishad) as the holder of the highest authority in the Hindu religious teachings is absolutely required. Parisada Hindu Dharma Indonesia Pusat undertook the strategic efforts, among others are to establish the construction guidance of the religious members of Hindu Dharma Indonesia through

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the Determination of Pesamuhan Agung (conference) 1990 that established, among others of 6 (six) methods of construction of religious members of Hindu, they are: *Dharmawacana, Dharmagīta, Dharmatula, Dharmayatra, Dharmasadhana* and *Dharmaśanti*.

1. *Dharmawacana* is the method of construction of religious members of Hindu through the explanation recited at each of the opportunity before the religious members of Hindu related to the religious activities. The subjects of *Dharmawacana* is adjusted to the characteristics, theme, types and styles of the religious activities of which is conducted according to the *Desa* (place), *Kala* (time) and *Patra* (situation).
2. *Dharmagīta* is the religious activities in the form of singing the religious songs. Traditionally it has been undertaken either in India or all over Indonesia. In India it is called *Bhajanam* or *Bhajan*, in is called : *Kakawin, Kidung* or in Java is called *Macapatan* and the like. Generally those religious songs are used as the accompaniment of the religious program (*Panca Yajna*). *Dharmagīta* is also called *Gītañjali*. Besides the religious songs, other traditional arts related to the religious activities need to be developed such as in Bali the dance of *topeng, arja, rejang* and so forth, also the other arts existed in Java, South of Sulawesi or Center of Kalimantan and so on. *Dharmagita* is the media to learn the holy book of Veda and other literatures of Hindu. This is needed encouraging in the area of the youth and the artists in order to create the acceptable songs nationally.
3. *Dharmatula* is an activity in the form of religious discussion that is traditionally connected to the program of *Dharmagīta*. Commonly all the participants of *Dharmagīta* participate actively in discussing any interesting topics existed in the holy books of Veda or Hindu literatures. In conducting it

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(nowadays) it is held stand-alone by choosing an attractive topics adjusted to a certain theme and, in general, it is connected to the celebration of religious holy days.

4. *Dharmayatra* has a quite similar meaning to the *Tīrthayatra*, that is an effort to improve the comprehension and application of the religious teachings by visiting or worshipping to the holy places, the *patirthan* (religious anniversary) either located on the mountain or on the seashore. In this *Dharmayatra*, besides conduct a worshipping it is also best to be followed by the *Japa* and meditation or is followed by the *Dharmagita* as well.
5. *Dharmasadhana* means the realization of *Dharma* teachings within oneself. This can be undertaken through the *Catur Marga/Yoga*, they are : *Bhakti, Karma, Jñana,* and *Raja or Yoga Marga* completely, united and integrated. Amongst the four passages, the more intensive and specific ones that need to be socialized are *Jnana* and *Yoga Marga*, so the depth of spiritual life of the religious members is more stable and balance.
6. *Dharmaśanti* is an agenda in the form of a meeting in order to forgive each other for the sins, spoils and misunderstanding between the human beings. The agenda of *Dharmaśanti* for this *Upaksama* (forgive each other for any mistakes) can be held according to the requirement, situation and its relevancy to the religious activities as well as the socialization (Parisada Hindu Dharma Indonesia Pusat, 1990:16).

Connected to our religious life nowadays, that is the globalization era marked with the rushed of the information stream, so besides it is more required the religious books containing the teachings of philosophical, morale, and ritual, not less necessarily is the *Tarkin* or *Tarkabhasa* or *Bhasyarakara*, namely the persons

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having abilities to interpret the cognition of religious teaching in accordance with the fast progress of the society. Hindu is a universal religion, leading its religious members to have morally innermost feelings and rationally think (Pendit, 1993:124). According to our view this *Tarkin* or *Bhasyakara* is expected to be able to provide construction as well as model and may revitalize and actualize the religious teachings of Hindu by introducing those teachings stealthily within the innermost feelings of the religious members so the religion can function positively within their daily life either as personal, a member of society, a nation and a good citizens. Actually the religious members that apply their religious teachings well and stable they also be the obedient and faithful citizens to serve and loyal to the society, nation and country. This is in accordance with the notion of Klaus K. Klostermaier: *The expansion of Hindu is not primarily through the (spiritual) teachers and Swami or Yogi but through the intellectuals and writers*.

This revitalization and actualization are required in view of the less of knowledge and comprehension of the religious members to any aspects of religious teachings they chased. Partially comprehension, not comprehensive, tends to form the religious members to have shallow thinking because their religious perception is also constricted. The *Dharmapracaraka* or the religious explanation agent should be able to arouse the spirit and belief of the religious members that the religious teachings, if they are consistently applied, they surprisingly provide happiness both materially and spiritually. Related to the religious life within the globalization era it is remaining relevant to put forward the elaboration or realization of religious teachings into the seven activities as stated in the book of VRhaspati Tattva in Old Javanese as the following:

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Dharma ngaranya: Śīla ngaraning mangraksa acara rahayu, Yajña ngaraning manghanaken homa, Tapa ngaraning umati indriyanya, tan wineh ring wisayanya, Dana ngaraning weweh, pravRjya ngaraning wiku anasaka, bhiksu ngaraning diksita, Yoga ngaraning magawe samadhi, nahan pratyekaning Dharma ngaranya (25).

(Elaboration of Dharma includes: Śīla, perform a good conduct, Yajña means to perform a homa ritual (agnihotra). Tapa means to control the senses, not bound to its object. Dana means to give (provide something to ones that need it). PravRjya means pandita (the priest) who performs penance. Bhiksu means to perform the Dvijati ritual, to be a pandita. Yoga means to perform meditation. Thus the types of realization on Dharma application).

Based on the above quotations, so the form of application or realization of the Dharma teachings include the seven points, namely the good action or attitude, conducting the sacrifice of life, controlling the sense, providing the assistance of Dana, performing the penance (wandering to improve the knowledge), performing self-cleansing, becoming a *pandita* (a holy priest) and conducting meditation regularly. In this globalization era the type of *Dharma* application may mean developing affection and improving the brotherhood (true humanity) by improving the solidarity of universal humanity (*lokasaṁgraha*), improving the education of human resources of Hindu, primarily the Hindu morality, put away from any types of things that inflict a loss upon the society (corruption, collusion, terrorism) and keeping an harmonious relationship between the human beings and its creatures (the true tolerance), maintaining the environment preservation by developing an environmentally- familiar

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technology and keeping the integrity of the religious members of Hindu in order to strengthen the unity and union between the nations (*vaśudhaiva kutumbakam*).

Expectation

May this international meeting of the Hindu of Malaysian and Indonesia always obtains the outpouring of His grace and love and may be periodically conducted in any part of the world with the hope that it may improve the welfare of the mankind in general and specifically the religious members of Hindu.

Oṁ Śantih Śantih Śantih Om

one of the local geniuses in Bali as a kind of respect to the nature

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Ulundanu Temple, Bratan Lake

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BALI - INDIA RELATIONSHIP :
A Religious Perspective

Because of its character, Hinduism will be a dominant religion in the 21st century. Hinduism is now developing into a real universal religion and becoming a home for all pure spiritualism. The spread of Hinduism is not by the effort of spiritual teachers and Swami or Yogi but through the effort of intellectuals and writers.

Klauss K. Klostermaier

Introduction

The relationship between Bali and India have existed for a long time, even on prehistoric era a relation between Bali and India had been established, especially in the field of trading. In the light of the relationship, the Balinese became Hindu adherent. As stated by Swellengrebel (1960:70) the development of Hindu in Bali can be known through the inscription in epigraphs made from stones or metal (copper) and issued by numerous kings. The epigraphs explained about the king whom ruled the kingdom, the ministers, and the relation between central and regional administration, rules about religion, watering system, taxes rates and many others. Other sources were the archeological remains, statues, and artifacts. Based on Swellengrebel opinion, we can analyze the religious live of the time through the above sources.

To know about the relation between Bali and India, this article will elaborate the entrance of Hindu into the life of Balinese, the religious life in old Bali period, middle Bali period, and Hindu development today. The main religious feature of each period will also be explained.

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The Early Hinduism in Bali

The oldest news account from foreigner would most probably come from the Chinese. In the book of T'ang dynasty (book 197, 2b, 618-908 AD) it was mentioned about a certain island called Ho-ling located in the archipelago in the southern sea. In its east lies the island P'o-li, Pelliot assumed that P'o-li was actually Bali, and in the west lies the island of To-po-teng, in the north was the island Chen-la (Cambodia) and in the south of it is the ocean. In the history of New T'ang dynasty (Book 222.2, 3b) it was mentioned that Ho-ling was also called She-po and located in the south on the east side was Po-li (Bali), on the west side was Chen-la (Cambodia) and the travel from Canton to Po-li would take about 2 months. In the book of *Chu-fanchih* chapter *Suchi-tan*, Bali was called by the name Ma-li (Sumadio, 1976:133-134).

Another evidence of the relationship between Bali and India the past can be found in *Ramayana* by Maharsi Valmiki, in *Kiskindakanda* (Xl.30) it was mentioned the name Javadvipa and Saptarajya, which according to Nabin Chandra Das (Widnya, 2001:6) the name Saptarajya refers to seven places, namely Suvarnadvipa (Sumatera), Kalimantan (Borneo), Sulawesi (Celebes), Irian Jaya (West New Guina), Bali, Java, and Malaya.

Similar account was also given by Sarkar (Phalgunadi, 1991:33) in the book of *Brhatsamhita* and *Kathasaritsagara*, which stated that there was relationship between Bali and India in the field of trade and religion. On both book Bali was referred by the name of *Narikeladvipa*. Damais argued that *Bhumi Narikela* was Bali based on the epigraphs found on the island. The epigraphs suggested Bali as "the island of coconuts". The epigraph found in Poh (905 AD) mentioned "*vanua ri rumaksan rin nyu*" which mean the island of coconut. Weber (1974:202, 213) said that *Brhtsamhita* was written by Varamihira in the 5th or 6th century and *Kathasaritsagara was written by Somadeva* in the 11th century.

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Manjusri Mulakalpa book distinctly mentioned the name Bali. The book was supposed to have been written in the 7th century (Widnya, 2001:5) which showed that there has been a relationship between India and Bali at the time. Furthermore on the relationship between India and Bali, especially in the field of trade and religion, T. Goudriaan (1980:31) stated:

> *In Bali, the sign of a Hinduised culture are found from the 8th century onwards. One might rightly speak of an independent Hindu-Balinese culture besides the Hindu-Javanese one of Java; some facts is that the oldest Balinese inscriptions are written in Sanskrit and old Balinese. From about the year 1000 onwards old Balinese is gradually pushed by old Javanese; a sign of the increasing dominance of Java over the much smaller Bali. In the 14th century, Bali even became a center for the study of old Javanese literature. The influx of Islam, which did not touch Bali, completed the role as preserver of Hindu-Javanese culture and literary treasures, a role which it has maintained up to these days.*

Swellengrebel suggested that to know the development of Hindu in Bali, the main source of information would have been the epigraphs found in Bali, besides other archeological remains and artifacts. Stutterheim (1930) classified the archeological remains of Bali into three periods, which are (1) Hindu-Bali period in VIII-XIV century; (2) Old Bali period in X-XIII; and (3) Middle Bali Period in XIII-XIV century. The classification by Stutterheim seemed to be overlapping, and extensions should be made when talking about the statue remains left until now. Ardana proposed another classification as follows. (1) Hindu-Bali period of the VIII-X century; (2) Old-Bali period of the XI-XIII century; (3)Middle-Bali period of XIV-XIX; and Modern-Bali period of XX century up to today (Redig, 1977:171-172). In this writing the Hindu-Bali period was inserted into the beginning of Hindu influence in Bali.

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The oldest account about Bali, originated from Bali came form undated epigraphs. There were 7 of them, and the language used was Sanskrit. It is a pity that the epigraphs was so damaged that the inscription can not be read clearly. Other than the epigraphs some clay stamps were also found, with diameter of an inch. The stamps were put in little *stupas* which were also made of clay. The stamps were inscribed by Buddhist mantras in Sanskrit. Similar mantras were also found above the door of Candi Kalasan (Central Java) which came from the 8th century. Therefore the stamp was supposed to be originating from the same age. It is possible that some Buddhist monks came and resided in Bali beforehand. Besides the above mentioned items, an epigraph of old Balinese was also found, but this one contained date but without the name of the king, it was only mentioned that the royal palace (*panglapuan*) located in Singhamandva (Sumadio, 1976: 134-135).

If the Sanskrit epigraphs and the Balinese epigraph mentioned above explained about Hinduism and was of the same age with the stamps with Buddhist mantras, we can conclude that Hindu entered Bali at or before the 8th century. The next epigraphs informing about Hinduism dated 804 Saka (882 AD) (Epigraph Sukawana A1) which content was a permit to build a meditation place in the hills of *Bukit Cintamani mmal.* It also mentioned *Bhiksu Sivakangsita, Sivanirmala, Sivaprajna* and *Partapanan satra di katahan buru* and *Hyang Api*, *Hyang Tanda*.

Based on the above names; *Sivakangsita, Sivanirmala, Sivaprajna,* we can predict that the religious feature of the time was Sivaisme, *Hyang Api*, and Hyang *Tanda* suggested to a place to held *Agnihotra* and *Homayajn*a ceremony, also known by the name *Yajnasala.* In the area of Tembau village today a temple named Pura Sala was found and believed to be the place to hold the above mentioned ceremony.

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The next epigraph was dated 818 Saka (896 AD), the content was about the permit given to the *nayakan pradhana* and *Bhiksu* to build a temple for *Hyang Api* in Banua Bharu. Another epigraph dated 813 Saka (891 AD) told about the permit given to the people of Turunan village to build a temple to worship *Bhatara Da Tonta*, and they were freed from several taxes yet they have to collect money for the aforementioned temple. Several taxes must be paid on the month of *Caitra* and *Magha*, on the ninth day (*mahanavami*). And when the emissary of the king came to pray on the month of *Asuji*, they should be treated well and fed well (Sumadio, 1976: 136). Within the epigraph it was also mentioned *Haywahaywan di magha mahanavami* (Goris, 1964: 56). In modern Balinese the phrase *Haywahaywan* (rooted from the word *Mahayu-hayu*) meant to celebrate. *Haywahaywan di magha mahanavami* meant the celebration of *magha mahanavami*. In India *mahanavami* identical to *Dasara* which is a day to worship the ancestors (Dubois, 1981:569). Swami Sivananda (1991:8) identified *Dasara* by *Durgapuja*, which is celebrated twice a year, which are *Ramanavaratri* or *Ramanavami* in the month of *Caitra* and *Durgavanaratri* or *Durganavami* on the month of *Asuji* (September-October). The ceremonies were called *Vijaya Dasami* or *Sraddha Vijaya Dasami.*

Bhatara Da Tonta was the name for the highest God (Almighty God) for the people of Trunyan village, living in the east of Batur Lake where the epigraph was found (Epigraph Turunan AI). *Bhatara Da Tonta* worshiped through a big and tall megalithic statue which now kept inside a *meru* (the structure like a *pagoda*) in a local temple. The king gave permission to the people to build a temple for *Bhatara Da Tonta*, this act showed that the entrance of Hindu to Bali did not alter or abolish local people beliefs. Instead Hindu gave respectable place beside the Gods of Hindu. This tradition is still retained until today, like in

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pura Ulundanu Batur and pura Balingkang here a special shrine erected to worship Ratu Subandar, worshiped with Chinese culture. Hindu does not know syncretism, but it proposes equality and levelness for other beliefs.

The use of *meru i*n Bali showed influence from Nepal, North India where *meru* are very common.

The fourth epigraph dated 833 Saka (911 AD). The content was similar to the Turunan AI Epigraph. It also told about the people of Air Hawang village, living in the east of Lake Batur. On every *Bhadravada* month *Bhatara Da Tonta* has to be worshiped and purified, using yellow talk by *Sahayan Padang* from Air Rawang village (Sumadio: 1976:137) which showed similarity with *Abhiseka* ceremony held in India to purify an important statue in a *mandir* .

The other epigraphs contained no date. One of them was severely damaged and can not be rewritten fully. The content was about permission given to the temple *Ida Hyang Di Bukit Tunggal paradnya Indrapura* in the area of Air Tabar (Sumadio, 1976:137) the last epigraph from Hindu Bali period was the epigraph of Pura Kehen Bangli, mentioning *Bhiksu Sivarudra, Anantakusuma,* and *Prabava,* and a meditation place in *Hyang Karimana* and *Hyang Api* (Goris, 1959: 59-60). The word *Hyang* come from *Parhyangan,* which means Holly Place. The name *Kehen* come from *keren* which means fire place. Therefore we can conclude that the religious feature of the time was fire worshiping. Ida Pedanda Gede Oka Punia Atmaja informed that *Agnihotra* and *Homayajna* were a very common practice in the past. During the administration of Dalem Di Made, the ceremony turned into a chaos when the fire burned the stage erected for the ceremony, since then the king ordered small ceremony only, until it finally vanished.

In the field of art, the character depiction of the statue of the time was soft and plump, calm with half-opened eye and

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looking towards the point of the nose. These kind of statues can be found in the area of Pejeng, Tatiapi, Blahbatuh Gianyar, and they were of Buddhist origin. The example of Hindu statues was a Siva statue found in Pura Putra Bhatara in Bedulu Village. Other than the statues in Bedulu, there was no other Hindu statue found. The above features were the features of Central Java statues, but similar statue can also be found in Cambodia, Burma, and Malaysia. Therefore we can say that the statues have international style, and originating from Nalanda (Redig, 1997:172).

The relation between Bali and India also showed by the *Baliyatra* ceremony held on *Purnama Kartika* (*Kartik Purnima*)(October) in Orissa, East India. To celebrate their ancestors traveled to Bali. A confirmation came from *Babad* (local folklore) Bali which stated that Balinese ancestors came from East India, and named Sang Hyang Pasupati. Other wave also came from South India, proven by epigraph found in Blanjong, written using Pallawa letter and using old Bali language, and written in old Bali letter using Sanskrit. There was also another story about Maharsi Markandeya who came from Central Java (Dieng Mountain) and East Jawa (Raung Mountain) to plant the Pancadatu as the foundation of Pura Besakih.

Based on the above facts we can say that Hinduism, came from East, North, and South India, Central Java (Dieng), and East Java (Gunung Raung).

Religious Life in the Old Bali Period

The old Bali period was around XI-XIII century, where the kings were dominated by Rajakula Varmadeva, starting from 835 Saka (913 AD) to 999 Saka (1077 AD), and the dynasty ruled until 1122 Saka (1200 AD) before finally succeeded by another dynasty, Ardana (1988:18) said about the religious life of the time as follows "it was evident that both Sivaism and

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Buddhism live peacefully at the time, as showed by epigraphs telling that both groups were considered as spiritual element in the administration".

> *.....Kasaksyani harapan Tanda rakryan ing pakirakiran I jro makabehan, karuhun mpungku Saivasogata sirahan samangkana sang senapati samgat manurutang ajna.*

It seemed that the above council was attended by Sivaism, Buddhist and military officers. The priests were considered to have magic powers to support the king. The Siva priests were titled Dang Acarya while the Buddhist priests were titled Dang Upadhyaya.

In his research on four kings of old Bali, Semadi Astra (1997:280) found that there were 16 Siva priests and 12 Buddhist priests; namely:

Siva Priests	Buddhist Priests
1. Mpukwing Dharmahanar	1. Mpukwing Kutihanar
2. Mpukwing Hyang Padang	2. Mpukwing Canggini
3. Mpukwing Binor	3. Mpukwing Bajrasikhara
4. Mpukwingl Lokeswara	4. Mpukwing Kadhiran
5. Mpukwing Banu Garuda	5. Mpukwingdharmaryya
6. Mpukwing Makarun	6. Mpukwing Waranasi
7. Mpukwing Antakunarapada	7. Mpukwing Barabahung
8. Mpukwing Udayalaya	8. Mpukwing Karana
9. Mpukwing Kanya	9. Mpukwing Raganaraga
10. Mpukwing Kusumahajika	10. Mpukwing Purwanegara
11. Mpukwing Kusumadanta	11. Mpukwing Nalnja
12. Mpukwing Kunjarapada	12. Samgat Mangirenngiren Wandami
13. Mpukwing Pasabhan	
14. Mpukwing Sikaradwara	
15. Mpukwing Hyang Karampas	
16. Samgat Juru Wadwa	

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Based on the number of the Hinduism high priests, during the governance of the four ancient Bali kings above, we can inferred that the adherent of Hinduism was greater in quantity than adherent of Buddhism.

The epigraph also mentioned various names related to holly places and buildings, namely *satra, patapan, Hyang, Vihara, sima, sala, kangklungan, pendem, kamulan, meru* and others. Among the names, *Vihara*, was obviously referring to the cottage for the priests, while the word *Hyang* was the short form of *Kahyangan*, referring to "holly place". Until now the three main temples of a Balinese village are still named *Kahyangan Tiga* which is consisted of *Pura Desa, Pura Puseh* and *Pura Dalem*. Meanwhile the word *patapan* refers to the place of meditation, from the word *tapa*. Sima refers to the surrounding community whose duty was to maintain the holly places in the vicinity. *Kamulan* is still used until now, as *Sanggah Kamulan* which functions as an ancestor worshiping shrine.

In the epigraphs dated prior to the Anak Wungsu administration, some holly places were also mentioned. Some of them were *Hyang Api, Hyang Tanda, Hyang Karimana*, and *Hyang Bukit Tunggal*. At that time the word *pura* was not yet used to refer to holly places, instead it was used to referring to cities or towns such as Linggarsapura (the capital of Samprangan princedom) Swecapura (the capital of princedom) and Semarapura (the capital of Klungkung) (Ardana, 1988:20).

During Bali Ancient age, a shift of civilization center occurred in Java, moving from Central Java to East Java. The statue remains of the era were still showing the characteristic of Central Java culture. The example of East Java statues are the statues of Erlangga and in Bali the example are the fountain-statues found in Goa Gajah Bedulu area (Kempers, 1959; 69-71).

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The statues were dated to the XI century, with soft and full bodies, like the statues in the Central Java. Other statues of the same age were found in Pura Sibi Agung and Alit, situated on the village of Lebih and Samplangan, Gianyar regency, Bali. These statues were statue of Siwa dated Saka 945 (1022 AD), Umamahesvaramurti statue dated Saka 948 (1026 AD), Durgamahesamurti statue dated Saka 948 (1026 AD), and many other without date such as the statue of Ganesa and the *bhatara-bhatari* (God and Goddess) (Redig, 1977: 172)

During the Ancient Bali age, the head of the statues were decorated by a form of *mukuta,* a stack of lotus leaves, where it grows smaller in size in the upward direction. This *mukuta* model evolved through the ages. Another characteristic which also evolved was the rigid and stiff form of statues (*Samabanga*), with stiff and rigid formed body, wearing heavy *kain* hanging from waist to the heel, as can be seen in the statues found in Pura Gunung Penulisan Kintamani. In east Java stiff rigid statue existed only later during the early Majapahit era. And when demonic styled statue flourished in east Java, Balinese statue followed suit, the example were *Bhairawa* statues in Pura Kebo Edan Bedulu. The stiff rigid style and the *mukuta* style still evolving until at least to the XVI century (Redig, 1997:179).

Other interesting and monumental archeological remains of Gunung Kawi Gianyar was the *Durgamahasisasuramardhini* statue, supposed to be the depiction of Gunapriyadarmapatni, located in Pura Bukit Darma in Banjar Kutri, Buruan village, Gianyar. Based on the statue, a certain ceremony called *Sraddha Vijaya Dasami*, was supposed to be held to inaugurate the statue. *Durgapuja* on *Sraddha Vijaya Dasami* is a ceremony to worship *Devi Durga* by offering pork, which is today called *Galungan* ceremony which celebrated for ten days. The purpose of the

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ceremony is to worship the ancestor spirit and goddess *Devi Durga* in Pura Dalem and other temples in Bali.

Religious Life During Middle Bali Age.

The middle Bali age started on the defeat of Bali by Majapahit in the 1343 AD, and the kings ruling Bali were Javanese descendants. One of them was king Waturenggong, ruled in 1460-1550 AD. The capital of the kingdom was in Gelgel, located in the south of today Semarapura, the capital of modern Klungkung regency. During his administration, a prominent Hindu religious leader, Danghyang Nirartha came from Majapahit and lived in Gelgel as *Purohita* or religious advisor of the king.

The role off a priest as a king's advisor was retained to the reign of Sri Kresna Kepakisan. During his reign the name *Purohita* was later changed into *Bhagavanta*, which was usually a Siva priest. Even until today every large scale ceremony need to be led (*puput*) by priests of both religion, Hindu and Buddhist.

The feature of middle Bali period was dominated by the Siva Siddhanta sect, whose influence overwhelmed other sects in Bali, which is still retained until today. R. Goris (1979: 26) revealed that the Saiva Siddhanta influence overwhelmed the sects like Bhairawa, Waisnawa, Sogata, Brahma, Sora, and Ganapatya.

It was this Saiva Siddhanta that became the foundation of the building of *padmasana* and development of Pura Besakih. Evidently the building of family temples such as the *Pamrajan* (*Sanggah Kamulan*) and *Pura Dadia* had gone through rapid development. This culture was originating from the same practices done to worship late kings, which evolved into numerous *padharman* temples, surrounding the main temple of Besakih complex and in other big temples around Bali. The same thing also applied on the *Sraddha* ceremony held by the royal family

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and then followed by the common people through the *Nuntun* or *Ngelinggihang Devahyang* ceremony, as the last step of the *Ngaben* (*antyesti*) rites. Such ceremony was held by king Hayam Wuruk in the respect of his late grandmother, Queen Gayatri, took place in Candi Penataran, Blitar, East Java. Therefore, we can say that the features of Middle Bali period was the worshiping the ancestor spirit.

In the field of art during the XVI-XVII century occurred a decrease in the production of stiff rigid statues, and shifted to bent knee statues (*Abangga*), or statues depicting movement. The accessories of the statues head also developed into the form of *Kekendon, Cecandian, Pepundakan*, and the others. In the other hand the form of *mukuta* had been left behind. The example of XVI-XVII statues can be seen in pura Sad Kapal and also in Pura Uluwatu. In those temples only a handful religious statues where merely decorative statues. However these statues can be used as reference in discussion about statues of later age, in terms of style and decoration (Redig, 1977:174).

Hindu Development Today

Hindu development today started from the declaration of independence of the Republic of Indonesia on August 17 1945. The spirit of independence prompted the youths of Bali to fight for the acceptance of Hindu as one of the official religion in Indonesia. The spirit also prompted reformation within the religion itself. On July 12 1951 the regional house of representative issued two important decrees. The first decree, decree number 10, was about the abolishment of ancient rules against *Kembar Buncing* (twins of different sex). The second decree, decree number 11 was about the abolishment of ancient rules of *Asupundung* and *Anglangkahi Karanghulu* marriage, which were the marriage between a man of

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Sudrawangsa to a woman of *Brahmanawangsa*, and marriage of a *Sudrawangsa* man to a *Ksatriyawangsa* woman. These decrees automatically denied *Paswara* of 1910, which later changed by presidential decree of April 11 1927 number 352 Jl.C.2. about *Asupundung* and *Anglangkahi Karanghulu*. The decree was again confirmed by The Indonesian Hindu Dharma Parisadh through *Bhisama* number 3 year 2002 dated October 20 2002, about The Implementation *Catur Varna* based on Veda and Hindu Literature.

The Indonesian Hindu Dharma Parisadh is the highest council of Hindu in Indonesia. It started from the Bali Hindu Parisadh established in the Litters Faculty of Udayana University on February 23 1959 in a meeting called *Pasamuhan Agung Hindu Bali*. On October 3 1959 first *Pasamuhan Agung Hindu* succeeded in devising a textbook for elementary school students, named *Dharma Prawerti Sastra*. It contained the explanation about *Dharma, Viddhitatva, Atmatatva, Samsara, Karma Phala*, and *Moksa* (Putra 1987:88)

During *Mahasabha* I held on October 7-10 1964 the name *Bali Hindu Parisadh* was changed into *Hindu Dharma Parisadh*. On the next Mahasabha, Mahasabha II held on December 2-5 1968, which was attended by delegations from 31 regional Parisadh from Bima, Lampung including the Tolai-Tolatong tribe of the South Sulawesi the name Hindu Dharma Parisadh was changed into The Indonesian Hindu Dharma Parisadh.

Up to today the Indonesian Hindu Dharma Parisadh had successfully held 8 Mahasabhas. The last Mahasabha, Mahasabha VIII was held on September 20-24 2001 which later elected the organizing board for 2001-2006 service year. The Mahasabha also decide three main organs of the central Parisadh organizing board, namely (1) *Sabha Pandita*, consisted of 33 members and

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lead by a *Dharma Adyaksa* and a Vice *Dharma Adyaksa*, (2) *Sabha Valaka*, consisted of 55 members lead by a Chairman, Vice Chairman, and a General Secretary, and (3) Daily Board consisted of a President, 6 Chairman, and General Treasurer, and 2 Treasurer.(Dana, 2005:18-24).

With the establishment of The Indonesian Hindu Dharma Parisadh in every level of administration, the Hindu community religious life was flourishing.

The establishment of *Majelis Utama Desa Pakraman* in Provincial level, and *Majelis Madya Desa Pakraman* in the regency level, based on the State Act (Perda) number 3 year 2001 about *Desa Pakraman*, defined *Desa Pakraman* as "community bound by cultural law in the province of Bali, and having a unity of tradition an life ethics of Hindu within the binding of *Kahyangan Tiga* or *Kahyangan Desa* (Parimartha, 2003: 136). Thus implies that *Desa Pakraman* is a place for Hindu community today.

Furthermore on the relationship between Bali and India, before after the independence era, visits from both places have been done by prominent figure of each party. Such as Rabindranath Tagore on 1928, Padit Javaharlal Nehru, after the Independence Day came Prof. Dr. Raghuvira, Dr. Lokesh Chandra, Dr. Sudharsana Devi Singhal, Sarada Rani of The International Academy of Indian Culture and the other which came in about 1950-1957. While from Bali Prof. Dr. I. B. Mantra, Prof. Dr. Tjok Rai Sudharta, Drs. I. B. Oka Punia Atmaja, G. Pudja, MA, Nyoman S. Pendit, Ni Nyoman Sujati visited India during the same years.

In 1993 the first *Tirthayatra* from Bali was attended by 20 people and on the next year, at least 100 Hindu Balinese visited India in a *Tirthayatra*. The relationship grew tighter by the opening of I.C.C. in 2004.

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Conclusion

The above accounts are a preview of Bali India relationship, viewed from a religious perspective, although not much that can be elaborated here. We believe on Klostermaier on the opening of this writing, sooner or later Hindu will flourish all around the world, spread by the intellectuals and writer, trough printed and electronic media.

Om Asto ma sad gamaya
Tamaso majyotir gamaya
Mrityor ma amritam gamaya

Om Santih Santih Santih Om

"Potong gigi" or Mapandes is a kind of ceremony to lessen our influence of Sad Ripu, a negative force in Human.

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Melasti is meant to clean the pratima or arca or pralingga (statue), with symbols that help to concentrate the mind in order to become closer to God. This ceremony is aimed to clean all nature and its content, and also to take the Amerta (the source for eternal life) from the ocean or other water resources (ie lake, river, etc).

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DHARMA GITA :
A Hindu Philosophical Point Of View

Śloka mwang kakawin kidung stuti nike haji maka muka deśawarṇnana

Kakawin Sutasoma 377 (47b)

Śloka, Kakawin, Kidung and Stuti dedicated to His Majestic and the most important one is Desawarṇnana

Introduction

The 9th national Utsawa Dharma Gita (The Festival of Hindu Literature Recitation) which was held in Bandar Lampung, Sumatra from 14 to 18 july 2005, which was attended by delegation from India, have a significant meaning for Hindu People in Indonesia, which was to show the improvement in understanding and creativity on Dharma Gita and became a very good chance to be a media to evaluate the successes and drawbacks of training both regionally and nationally.

With the establishment of national and regional Office for the Development of Dharma Gita throughout Indonesia the view. The National Utsawa Dharma Gita can also be used as a media to give and receive ideas, tricks and efforts to develop the Dharma Gita. The national meeting, in the form of Utsawa Dharma Gita can also be done to get insight on how to develop Dharma Gita in the regions.

The Utsawa Dharma Gita which was held to parade and even to contest the regional religious songs in the effort to develop the songs for Indonesia was truly a proof of Hindu acknowledgement upon the local traditions. When Hindu entered Indonesia, the

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Itihasa, Ramayana, Mahabharata and *Purana* was translated into the language used in Indonesia at the time which was the Kavi or Ancient Javanese, which now inherited by the Javanese and Balinese. The ancestor did not translate the books literary but they appropriated the books with the local conditions of the time. As well as other books which was translated into each region local language. Unfortunately only the ones written in Kavi which were well documented. Itihasa written in other languages should be researched, which probably still exist in oral tradition of the regions. These traditional oral should be, as far as possible, documented in order to develop and inherit it.

In Sumatra there were the stories of Sri Rama, Sang Bhoma, Pandawa Lima and others. What about in Kalimantan, Maluku, and Papua? Will such stories be found also, or they were 100 % localized, denying outside influence. This is the challenge on the research of Dharma Gita in the regions.

Starting From *Svaranada*

When we read about the process of the divine vision of Almighty God, in the form of Vedic mantras, we can see that the process started with *Svaranada*, which means echo of vibration received by the Maharsi, henceforth the maharsi were called *Mantradrastah* or *Mantradrastah iti rsih*. The Maharsi who received the divine vision. Some of the mantras were received, through Svaranada, while the others received through Upanishad, Darsanam, and Avatar. Such statement is supported by fact, as we can read in the *Veda*, for instance the *Rigveda*, we shall read as follow.

Rigveda Samhita, Sakalasakha
Atha Prathamo'stakah, Prathamo'dhyayah/
Atha Prathamah Mandalam, Prathamo'nuvakah/

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(1) Prathamam Suktam/
(1-9) Navarcasyasya Suktasya Vaisvamitra Madhuccanda rsih/ Agnirdevata/Gayatri Chanda//
//Srigurubhyo namah/Harih Aum// (Titib, 1998: 68).

The above verse can be translated as:
(This mantra) is the first Asthaka, first Adhyaya
(This mantra) is the first Mandala, the first Anuvaka
(1) First *Sukta*
(1-9) the mantra of this Sukta were received by Rsi Vaisvamitra and Maddhucchanda,
Devata (he who descendent the divine vision) was Agni, in form of Gayatri as the rhythm (*chanda*).
We worship the blissful Teacher, Hari Aum.

From the translation we can understand that the mantra was descended by Almighty God in the form of Agni, and was received by Rsi Vaisvamitra and Maddhucchanda with the rhythm (chanda) of Gayatri. It proved that since the *Veda* was received by the Rsi, it used rhythm or in the form of songs, therefore *Rigveda* also mean worshipping mantras (from the word *rk*).

The above explanation clearly stated that the *Veda* was descended in the form of songs. In its development we witness the use of various terminologies such as Gita, Naramsi, Bhajan and others. In the holly book of Atharvaveda it was stated as follows:

Tam Itihasaaca Puranam ca gathas
ca narasamsis canuvya'calan (11)

Itihasasya ca vai sa Puranasya gathanam ca
narasamsinam ca priyam dhama bhavati ya evam Veda (12).

Atharvaveda XV. 6. 11-12.

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The history of great men (*Itihasa*), and the history of ancient people (*Purana*), and the versified Vedic texts (*gatha*), and the eulogistic legends of heroes (*narasamsi*), remain under His control.

He who possesses this Knowledge of God, become the dear of the history of great men, and history of ancient people, and the versified Vedic texts, and eulogistic legends of heroes

As a form of Hindu literature, the *gatha* have been existed since the age of *Veda*, and mentioned along with *Purana*, *Itihasa* and *Narasamsigatha* in *Atharvaveda* (XI.7.24 and XV.6.11) and in *Gopatha* (I.2.10) and *Satapatha Brahmana* (14.6.10.6.). as well as in the *Taittiriya Aranyaka* (2.10) and called the 5th *Veda* in *Chandogya Upanishad*, and as the syllabus of *Veda* in *Asvalayanasutra* (3.3.1)

As stated above, other than *gatha*, the term *Purana* was also used to refer to religious literature and songs such can be found in the *Veda*, among them were the *Itihasa* books, such as *Ramayana* (by Maharsi Valmiki) and *Mahabharata* (by Maharsi Vyasa). The following is an excerpt from *Ramayana*.

Etac-chrutva rahah suto rajanam idam abravit,
sruyatam tat puravrttam purane ca yatha srutam".

Ramayana I.9.1.

Hearing of this (intention of Emperor Dasaratha to undertake a horse-sacrifice for being blessed with a son), Sumantra (the charioteer as well as a minister of Dasaratha) spoke to the king in private as follows: "(Kindly) listen to a popular legend, also heard by me in the course of a *Puranic* exposition".

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In other part, the information on *Purana* books can also be found on the *Ramayana* IV.62.3, and also in VII.43.16 while in *Mahabharata* it can be found on the *Vanaparva* chapter.

> *"Tatha katham subham srutva markandeyasya dhimatah vismitah samapadyanta Puranasya nivedanat"*
>
> Mahabharata III. 191.35

> Such is the wise discourse that should be listened to, spoken by the revered Maharsi Markandeya. A very wise man, from the *Purana* and the listeners were all astonished

Other than the above V*anaparva*, the information on *Purana* books can also be found in *Vitaraparva* IV.51.10a and *Striparva* XI.13.2, while in *Adiparva* I.2.193 and it was stated: *markandeya-samasya ca Puranam parimkirtayate* while refers to *Purana* (Chaterjee, 1967:2). Beside the *gatha* and *Purana*, another books of *gita* also existed, among them the most important was the *Bhagavadgita*, which was the supplement part of Bhisma parva of the *Mahabharata*, the *Bhagavadgita* explains about mono-dualistic, *karmayoga, bhaktiyoga, jnanayoga, rajayoga, vibhutiyoga*, and the others. Following the glory of *Bhagavadgita*, another *gita* book was written, the Ganesagita, which emphasized on the monism teaching through the 'three guide of achievement" (*trimarga*), namely: *karma, bhakti*, and *jnanamarga*. *Astavaktragita* and *Avadugita* emphasized on the absolutism (*Advaitavada*) through *Jnana*. *Suryagita* also emphasized on monism, on the *Surya* teaching which was identical with Siva. *Brahmagita* was a part of *Skanda Purana* emphasizing on absolutism, which was a Siva teaching through jnana. The teachings were a beautiful excerpt of the monism in *Upanishad* and contain important god philosophy. *Isvaragita* was a part of *Kurma Purana*, emphasizing on monism and identifying Siva as *Parabrahman*. Siva Gita

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was a part of *Padma Purana*, a Siva teaching emphasizing on monism *through karma, bhakti*, and *jnana marga*. There was also another *Brahmagita* which was a supplement of *Yogavasistha*, emphasizing on absolutism and was a Sivaistic teaching. *Yamagita* was a part of *Bhagavata Purana*. *Pandavagita* was a teaching of Vishnu and Krishna through *bhakti* to achieve the highest goal. *Ramagita* emphasized on absolutism through *jnana*, while the karma and *bhakti* considered to be merely aids in achieving the highest goal (Titib, 1995:77).

The sheer number of *gita* showed the interest of the maharsi to compose literature as a form of worship (a form of *bhakti*) which can be sung on religious ceremony. Along with the development of *bhakti* movement through numerous sects or *sampradaya*, more books on Sanskrit poems were written, and on the age which followed. Since *gita* is a form of worship to the *Istadevata* (the God worshipped by the writer). This tradition of writings is still developing in India up to nowadays. The works were in Hindi (some of them were also in Sanskrit) and known as Kavi sammelan and the activity (some sort of *mababasan, mabawosan*, or *pasantian* in Bali) was emphasized on the creation of new works based on the Hindu literature such as the *Itihasa* (*Ramayana* and *Mahabharata*) and also the *Purana* books.

The tradition of composing the literature of *kavya* or *kakawin* genre can also be found in Bali. Some of them will be mention here, such as the *Kakawin Sabha Parva* (written in *Kavi* or ancient Javanese language), which was written after the independence of Indonesia, in 1966 to be exact, by Anak Agung Gde Oka, from Puri Madhura Saraswati, Karangasem. The work was not based on the original work in Sanskrit or Kavi, but from an Indonesian (SPBIn) which was written buy I Gusti Ketut Anom and other sources known by the writer. Before writing it in the form of *kakawin*, the writer put it in the form of *parikan*, and then was recomposed

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using *Kavi* in the form of *kakawin*. I Gusti Ketut Anom written the Indonesian Source (SPBIn) based on the English version of the *Mahabharata* of Krishna Dvaipayana by Pratap Chandra Roy (Cika, 2003:89-791). And it seems that the writing of new work based on ancient source is still in practice in Bali now. Beside Anak Agung Gde Oka, another writer was Pande Wayan Tusan of Pande Sari village, Bebandem District, Karangasem Regency. He wrote the *Kakawin Eka Dasa Rudra Besakih* (1979), *Kidung Vargasari Catur Marga* (1992), *Gaguritan Rasmi Sancaya* (1992), *Kathanaka Udyana Rasmi Lalangon* (1993/Nusa Daily Paper, 5 Juni 2005) unfortunately, these works were left unanalyzed. Another oral information which the author received from Dr. I Made Suastika, S.U. on 5 June 2005, stated that Prof. Dr. dr. Nyoman Adiputra, MPH, have also written some *kakawin*, one of the was *kakawin Calonarang*, however these works remained unpublished. The author hoped that the office of Dharma Gita development can acknowledge the works of these modern time *rakavi*.

In the *Manavadharmasastra*, a work of Maharsi Manu (Manavadharmasastra III.232) which was acknowledged as the Hindu law compendium, it was stated as follows.

> *"Svadhyayam sravayet pitriyedharmasastrani caiva hi, ·akhyananitihasamsca Puranani khilani ca"*
>
> (During the ceremony to worship the ancestor, one must listen to the guests, the teaching of *Veda*, the sacred rules, the heroic epoch and the stories in the *Purana* and *Khila*)

Since the Ramayana was a work of mortal for humanity, it is then called the *Adikavya* and Maharsi Valmiki was named the *Adikavi*, which means the first work of art and the first poet.

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The *Mahabharata* by Maharsi Vyasa is called the Vedavyasa or Krisnadvaipayana, both of them were in the form of sing-able poems.

Based on the *Manavadharmasastra*, the reading or singing of the *Veda* and *Sloka* of the *Vedic* literature, such as the *Ramayana* and *Mahabharata* during *Panca Yajna* ceremonies is still inherited by Balinese until now, in the form of *Pasantian* groups. From 1,575 Traditional Village in Bali, each village has at least one *Pasantian* group in some village even more than one existed.

Hindu Philosophical Analysis

Philosophy as a reasoning study used in understanding religion is a modern practice. The minds behind the philosophical approach was that human is a man of faith, therefore their ways of thinking and culture where they live in were a condition for what they believe in. the aims were to take a close look on the context of which they live in, and to identify the operating factors within the context which influenced one's faith, and to know how the faith is expressed in doctrine and practice. The emphasis is on culture as a formative factor which influenced the religious faith. A number of apparatus were also used including historical, scientific and hermeneutic apparatus.

Pailin (in Rob Fisher) (Connoly, Ed., 2004) reported that this approach received attacks and he also showed that we need a theological education about how to find the form of religious philosophy. We have to agree with this. Our job now is to identify the characteristics which became the core of the religious philosophy approach (Fisher, 2002:167-168). John Hick stated that philosophical thinking of a religion is not a branch of theology or any other religion related studies, but as a branch of philosophy. Therefore religious philosophy is a second order activity which

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uses philosophical apparatus on religion and religious thinking. Hick's statement gives us a clear view on the characteristics of philosophical approach. Generally we divided philosophy into four branches namely: Logic, Metaphysic, epistemology, and ethic (Fisher, 2002:168-173).

From the above explanation we can conclude that there are three domains which attracted the religious research through philosophical approach. The first domain is the study of religious languages or can be named "linguistics cultural" understanding of religion. The second domain is the criminal problem and focusing on theodicy in relation with deed and sorrow. The third domain refers to –in general- as the deed of God in the world, a short way to refer to more specific problems.

The analysis on the meanings of Utsawa Dharma Gita cannot be free out of the hermeneutics point of view, since in the beginning hermeneutics was used to interpret the actual comments on holly books and axegesis (Irmayanti, 2002:22). The hermeneutics used is the hermeneutics as a model of text interpretation based on Hans George Gadamer thinking. The use of interpretative analysis theory and method is to analyze the meanings of the object, which are the text in *Veda* and other Hindu literature.

Based on the explanation, it can be said that Utsawa Dharma Gita viewed from Hindu philosophy was done to improve the understanding and improve the implementation of Hindu teachings, since by reading *Veda* and literatures which usually the of poem, *sloka*, or verse, the reader, listener, even the composer will benefit from the activity. The benefit is a better understanding, and easier implementation of religion. As we can see on the following quotation (Adiparva 1. 266).

Bibhetyalpasrutad vedo mamayam praharisyati.
karsnam Vedamimam vidvañcachsravayitvarthamasnute.

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Veda should be explained through history (*Itihasa*) and the history of god and kings (*Purana*). *Veda* fears that a stupid man will read him. *Veda* believes that he (the stupid man) will hit him. An academic man who read the *Veda* and *Mahabharata* will get great benefit

The above Adiparva from the golden age of Majapahit was translated into Kavi and was written in the Sarasamuscaya, which was a compilation of Mahabharata by Maharsi Vararuci in his bokk Sarasamuccaya 39 as follows.

Ndan Sang Hyang Veda paripurinakena sira, maka sadhana sang hyang Itihasa, sang hyang Purana, apan atakut sang hyang Veda ring wwang akedik ajinya, ling nira, kamung hyang haywa tiki umara ri kami ling nira mangkana rakwa atakut.

(*Veda* should be learned through history *Itihasa* and *Purana*). That is why *Veda* fears uneducated man; *Veda* says gentlemen please do not come to me, that was the words of fear).

The meaning behind the phrase that *Veda* fears the stupid is because lack of knowledge (*abuddhah* or stupid), and lack of reference, may result in narrow understanding of *Veda*, therefore study on *Itihasa* (*Ramayana* with 7 *kanda* and *Mahabharata* with 18 *parva*) and *Purana* (with 18 *Mahapurana* and 18 *Upapurana*) consist deep and vast teaching of religion. Unfortunately the original Sanskrit text and the translation of the Hindu literature of the above works remain undiscovered. We should be proud of what has been said by Prof. Dr. P. J. Zoetmulder that the *Kavi* literature is a *Kalangwasn* a magnificent temple of literature. But if we compare the content of Sanskrit Hindu literature and Kavi

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Hindu Literature it is clear that the Sanskrit Hindu Literature is larger, deeper, and more precise, therefore studies on *Kavi* Hindu will be more complete if accompanied by studies on *Sanskrit* Hindu Literature.

Phalasruti, Phalasloka and Phalavakya

Phalasruti means the merit of reading *Sruti* or revelation that have divine origin. *Phalasloka* is the fruit resulted from reading Hindu literatures such as *Itihasa,* that is *Ramayana* and *Mahabharata* whose verses called *slokas*. They have human origin.

Aham rastri samgamani vasunam cikitusi prathama yajñiyanam,
tam ma deva vy adadhuh purutra bhuristhatram bhury
avesayantim.

Rigveda X.125. 3.

I am the sovereign queen (the Supreme Speech) of the state, who collects treasure, (I am) full of widom, first among those whoe deserve reverence; and as such, learned people honour me under all circumstances, in many problems and in numerous functions.

Maya so annmatti yo vipasyanti yah praniti ya imsrinoty uktam,
Anantavo na-mta upa ksiyanti srudhi sruta sraddhi vamte
vadani.

Rigveda X.125. 4.

Through me alone, whosever eats, eats food. It is through me that one sees, breathes, hears, and speaks; those who are ignorant of me are sure to perish; may all hear, one and all; I tell you the truth, and you have to accept it

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Ahameva svayam idam vadam justam devebhir uta manusebhih,
yamkamye tam tam ugram knomi tambrahmanam tam rsim
tam sumedham.

Rigveda X.125.5.

I verily of myslef announce the truth that is approved of by both, the divine ones and men; I make him formidable, a sage, a seer, and wise whomsoever I choose.

In *Ramayana* written by Maharsi Valmiki it is mentioned about *Phalasloka* as follows.

Idam pavitram papaghnam punyam vedaisca sammitam,
yah pathed Ramacaritam sarvapapaih pramucyate.
Etadakhyanamayusyam pathan Ramayanam narah,
saputrapautrah saganah pretya svarge mahIyate.

Pathandvijo vagrsabhatvamiyat syat ksaatriyo bhumi patitvamiyat,
vanigjanah punyaphalatvamiyaj janasca sudro'pi mahattvamiyat.

Val. Ram I.1.98-100.

Whoever reads this history of Rama, which is purifying, destructive of sin, holy, and the equel of the *Vedas*, is rid of all sins.

A man who read this *Ramayana* story, which leads to long life, will after death rejoice in heaven together with his sons, grandsons, and attendants.

A Brahmana who reads it becomes eloquent, a Kshatriya becomes a lord of the earth, a Vaishya acquires profit from his goods, and even a Shudra achieves greatness.

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Likewise the following *slokas* show the merit of reciting '*arsakavya*' scripture that is also called '*arsastava*' which is sung by the rsis to get victory:

Imam arsastavam nityam itihasam puratamam,
Ye narah kirtayisyanti nasti tesam parabhavah.

Val.Ram.VI.120.30.

'Those who always sing '*Itihasa*', which is eternal hymn sung by the rsis (*arsastava*) and it contains historical events, shall get victory, undefeatable'.

In the last section of *Ramayana* is also found the same thing:

Idamakhyanamayustham saubhagyam papanananam,
Ramayanam vedasamam sraddhesu sravayed budhah.

Aputro labhate putramadhano labhate dhanam,
sarvapapaih pramucyet padamapyasya yah pathet.

Papanyapi ca yah kurtyadahrinyahuni manavah,
pathatyekamapi slokah papat sa parimucyate.

Val.Ram. VII. 111.4-6.

This legend the *Ramayana* is the giver of longevity, enchancer of fortune and the dispeller of sins and is equal to the *Vedas* (and) the wis should cause it to be heard in the funeral rites'.

The sonless one obtains a son, the poor gets wealth (by hearing it). He who reads even a quater of this (*Ramayana*) freed from all sins.

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The man who commits sins every day, is also freed from sins, if he reads even one *sloka* (verse) of the *Ramayana*.

Further in the same section is also mentioned the merit of reading and listening *Ramayana* shall achieve the union with God or *Moksha*. It can be seen in the following verses.

Cintayed raghavam nityam sreyah praptum ya icchati,
Srvayedidamakhyanam Ramanebhyo dine dine.

Yastvidam raghunathasya caritam sakalampathet,
so'suksye Vishnulokah gacchayeva na samsayah.
Pita pitamahatasya tathaiva prapitamahah,
tat pita tatpita caiva Vishnu yanti na samsayah.

Catur varga pradam nityam caritam raghavasya tu,
tasmad yatnavata nityam srotavyam paramam sada.

Srinvan Ramayanam bhaktya yah padam pada evaca,
sa yati Brahmanah sthanam pujyate sada.

Evam etat puravsttamakhyanam bhadramastu vah,
Pravyaharata vistrabagham balam visgoh pravardhatam.

Val.Ram. VII. 111.20-25.

He who wants to secure bliss, should contemplate on Sri Rama and Should narrate the story before Brahmanas, day by day.

He who reads this whole (*Ramayana*) story of Sri Rama undoubtedly shall attain the world of Vishnu after the end of his life.

His father, grandfather and great grandfather and even the fathers of Sub-ancestors attain the body of Vishnu.

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The exploits of Sri Rama is bestowe of four objects: *Kama* – the gratification of desire, *Artha* – acquisition of wealth, *Dharma* – discharge of duty and *Moksha* – final emancipation. So one should listen carefully and diligently.

Listening even a syllable or quarter of verse of the *Ramayana* with reverence, one attains the world of Brahma and is regarded and respected there by him.

Thus runs this historical narrative. May all be well with your (reader and audiences) utter ir not inarticulately and repeat it confidently. May the powèr of Lord Vishnu (Sri Rama) grow immensely (thereby)

Before conveying *Phalasloka* which can be found in *Mahabharata* by Maharsi Vedavyasa, it is neccesary to know the position of this scripture in Hindu literature as follows.

Purana samhita purnyah katha dharmarthasamsrita,
Itivsttam naredranamssInam ca mahatmanam.

Tasya akhyanaavanavaristsya vicitra pada parvana.
Suksarthanyayayuttasya vedartai bhistasya ca

M.B.Adiparva 1. 16,18.

Shall I repeat to you the sacred stories of the *Puranas*, bearing on religious precepts and worldy profit, or shall I recount to you the wonderful deeds of the great sages and saints and the sovereigns of mankind?

And which, being full of various dictions and divisions, is (undoubtedly) that most eminent narrative (amongst all narratives) that exist, containing (as it does) subtle and logically combined meanings, enriched with (the essence of) the *Vedas*, is a sacred work.

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The central theme of *Mahabharata* is the fight between the two lines princes belonging to the dynasti of Bharata. That is why the book is called *Mahabharata*. The great size of the volume and the greatness of the wisdom contained therein have contributed much to its getting the name, *Mahabharata*. Once the *devatas* put the *Mahabharata* in one pan of a balance and the *Vedas* in other pan. Then the devas were convinced that *Mahabharata* weighed more than all the *Vedas* put together as stated in the following *slokas*.

Pura kila suraih sametya tulaya dhritam
caturbhyah sarahasyebhyo vedebhyo hyadhikam yada

Tada prabhiti lokesmin mahabharatm ucyate
mahatve ca gurutve ca dhriyamanam yaso 'dhikam

M.B.Adiparva 1. 270-271.

In ancient time, the *devatas* gathered and put the *Vedas* on pair of scales and on the other tray *Mahabharata* was placed, in fact *Mahabharata* is heavier than the *Vedas*.

Since that time *Mahabharata* is considered higher than the *Vedas,* although the substance and its degree are equally important.

Mahabharata was composed in the form of more than ten thousands *slokas*. There are no literatures in this world, which is not dealt with and explain in *Mahabharata*. This giant literature in size is double that of Homer's *Illiad* and *Odyssey* put together. The following *sloka* proves about those statements.

Dharme carthe ca kame mokse ca bharatarsabha,
Yadihasti tadanyatra yatra hasti na tatkvacit.

M.B. Adiparva 62.53.

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O the best among Bharatas, anything dealing with *Dharma*, *Artha, Kama* and *Moksha,* are there in this *Mahabharata*, perhaps can be found in other places, but anything which can not be found in this *Mahabharata* can never be found in other places either.

This statement is also quoted by Maharsi Vararuchi (Katyana) as it is founded in *Sarasamuccaya* in Sanskrit with its translation and commentary in Old Javanese language. Furthermore *Mahabharata* is not a mere epic. It is a whole literature in itself containing a philosophy, which has been an unfailing and perennial source of spiritual strength to the Hindus. Above all it has for its core the *Bhagavadgita* that is perhaps the noblest of scriptures (Mani, 1989:120).

The following *slokas* tell us about the merit of reading (*phalasloka*) this great work *Mahabharata*.

Bharatadhyanam punyam api padamadhIyatah,
Sraddhanamasya puyante sarva papanyasesatah.

M.B.Adiparva 1. 252.

Studying this *Mahabharata* with faith (*sraddha*), and one who only read even a line of one *sloka* from this book with humble, all of his/her sin will be eliminated.

Sraddhanah sadayuktah sada dharmaparayanah,
Asevaninmamadhyayam narah papatpramucyate.

M.B.Adiparva 1. 259.

Those who have faith (*sraddha*), endowed with devotion, who always do good conduct, would be free from sin after reading one *adhyaya* (chapter) of this *Mahabharata.*

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Anukramanikadhyayam bharatasyemamaditah,
Astikah satatam srinvannkscchtresvas idati.

M.B.Adiparva 1. 260.

Those who always have faith and believe, who always listen the preface of Mahabharata from the first section, they will never meet any difficulties (in this world).

Abhe samdhye japamkincitt sadyomucyeta kilvisat,
Anukramanya yavatsthadhtraratya ca samcitam.

M.B. Adiparva 1. 261.

Those who read it repeatedly any preface of any section in the morning and in the afternoon, at the time of reading, will be free from sin that they do on the day and in the evening.

Bhrunhatyadikah capi jahyadasamsayam,
Ya imamsucirdhyayam pathetparvani parvani.

M.B. Adiparva 1. 267.

Even though they commit sin by killing the fetus (in the womb), their sin will be forgiven if they read it with respect on the changing of the month.

Mahatvad bharatavac ca Mahabharatam ucyate.
niruktamasya yo veda sarva papaihpramucyate.

M.B. Adiparva I. 272.

Thus are the superiority of *Mahabharata* which is very important, one who understand its meaning rightly is freed from any sins.

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The incomparable literature is worth reading while doing *Pitra Yajna* ceremony, exactly when *Sraddha* ceremony is performed (in Bali it is called *Ngalinggihang Dewa Hyang*). One verses or *sloka* of *Mahabharata* is read by a priest will make the ancestors free from suffering due to lack of food which are offered by their descendants as stated by the following *sloka*.

YathaitanItihasanam tatha bharatamucyate,
Yascainam sravayeca sraddha brahmananpadamantatah.
Aksyyam annpanam vai pitsstasyopatisthate,
Itihasapuranabhyam vêdam samupavsmhayet.

M.B. Adiparva 1. 264-265.

Thus, the position of *Mahabharata* among the historical books. One who is able to have a priest brought in, even though he just read even a line of *Mahabharata*, will take the spirit of the ancestors (attaining heaven) without lack of food and drink and it never stop (offered by their descendants). Thus the *Vedas* should be explained through *Itihasas* and *Puranas*).

Furthermore, about the merit and the benefit of reading *Mahabharata* (for oneself and other), listen to it and even it will give much of benefit for a couple who have not gotten any children, freed from sin, save the ancestors till eleven level (upward), one own self, his wives and also his children. After reading till the last portion of *Mahabharata,* one should perform offering such as '*homa*', '*homayajna*' or '*agnihotra*'.

Striyasca purusas'caiva vairinavam padamapnuyuh,
stribhisca putrakamabhih srotavyam vairinave parah.

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Srinoti srvayed vapi satatam caiva yo narah,
sarvapapavinirmukto vairinave padamapnuyat.

Pitsnuddharate sarvanekadasamudbhavan,
atmanam sasutam caiva striyam ca bharatarsabha.

Dasamsascaiva moho 'api kartavyo 'tra naradhipa,
idam maya tavagre ca proktam sarve nararsabha.

M.B.Svargarohanaparva 6. 99, 103-105

A man and a woman (by listening the reading of this *Mahabharata*) the certainly will attain the status of *Vishnu.* A woman who longing for children (*suputra)*, should listen (the reading of this *Mahabharata*) will attain glory like *Vishnu.*

One who listen (the reading of this *Mahabharata)* or who sing it to be heard by others will be sanctified from all kinds of sin, and finally will attain the status of *Vishnu.*

Thus one who (listen or read/sing this *Mahabharata*) will save their ancestors eleven levels upward, his own self as well, his wives and children, O the foremost of Bharata dynasty. After arriving at the Conclussion (the last section) singing this *Mahabharata,* one should offer '*homayajna*' with the whole divided into ten. Thus I have told you king, everything is in front of you.

In Old Javanese *Itihasa* further was stated that the purpose of writing literature is as a form of *Yoga*, to unite with *Istadevata*, the *devata* that is worshipped by the *'kavi'* (the writer) to attain *nirasraya* ('*kalepasan*' or heaven) (Zoetmulder, 1983:208). Verily the purpose of writing literature is to spread of Vedic teaching that is '*Moksha*' as stated in the epilogue of *Kakawin Ramayana* (XXXI.50), which is very famous as follows.

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Saksat Manmanthasilasang Raghusutamenuhi wisayadharma ring sarat ngka n Ramayana bhadrawada moga mawangi rumesep teka ri hati sang yogIswara sista sang sujana suddha manah ira huwus maca sira byaktawas ucapanta ring julung adhomukha pinakanimitta ning lepas

Sri Rama's behaviour is like God *Asmara* (Amour) in following virtue in the world. Thus Ramayana (has been finished written in the month of) *Bhadrawada*. May it gives fragrance and penetrate the heart. The *Yogisvara* will suceeded in accompishing his will, the wise will be pure after reading (this *Ramayana* Story). Thus this work may be a mean to attain freedom (*Moksha*).

An attempt to spread *Vedic* teachings are not the new things, it seems that since the compillation and rewriting of this scripture, this attempt has been done, including in the sense of *Itihasa* and Purana. *Itihasas* especialy *Ramayana* and *Mahabharata* are means to spread *Vedic* teachings. In its application, almost each Hindus' ritual and spiritual activities both in India and outside India including Bali and Indonesia in general, the reading of *Vedas* and *Itihasas* are still performed up to now through *Pasantians* which are alive and develop almost in all Hindu community. In ancient time, Sri Rama himself directly listen his own life story narrated by his own sons Kusa and Lava. When the story was being narrated Rama did not recognize them as his own sons.

Like wise in Java and Bali and other parts of Indonesia, the reading of scriptures and *Itihasas* always are always performed, now is getting popular with the name of Dharma Gita. Dharma Gita was also performed in ancient time such as placing the spirit of the ancestors, by reading literature (*gita*) was founded in Majapahit era as mentioned in *Banava Sekar Tanakung* (1.1-3)(Zoetmulder, 1983:616) and some villages in eastern part of Bali (Karangasem and Klungkung) which is called *Idergita* or

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Magita. The activities of reading this literature are performed during *Pancayajna*, especially pitrayajna like *Mamukur; Nyekah, Ngasti Ngeroras*, which are ended with '*Devapitrapatistha*', or *Ngalinggihang Dewa Hyang* ceremony in a family temple. In *Idergita* or *Magita* program, it seems like a contest or parade or reading literature old and new which have their source in *Veda, Itihasa* and *Purana* assosiated with various ritual activities called *Pancayajna*, both routine (*nityakarma*), and incidental (*naimitikakarma*). Nowdays "*Pasantian*" develop rapidly all over Bali and Hindu bases in Indonesia as a mean to study, to read, to sing, to discuss and to implement the teachings which are contained in *Itihasas* especially in Old Javanese Language and even there it has been a festival called *Utsawa Dharma Gita Tingkat Nasional* (National Dharma Gita Reading Contest). The ninth festival was held in Lampung Province. Through the Institution for Dharma Gita Development activities like *Pasantian* should be developed in non Balinese ethnics with exploring their own culture in order to support the development of Hindu religion.

Conclussion

Before finishing this paper it can be concluded that Dharma Gita actually is a mean of putting the understanding of Hindu religion on a firm basis so that the purpose of Hindu religion *Jagadhita* (prosperity) and Moksha (emancipation) would be achieved. The *Vedas* and other Hindu literature should be constantly read and sing to enlarge our vision and strengthen its implementation. Local culture as a mean of spreading Hindu religion should get attention as what have been done by Hindu ancestors in ancient time. The attempt to develop Dharma Gita should be done continously systematicaly, finally it will improve faith and devotion of Hindus to God, society, nation and country.

Om Santih, Santih, Santih Om.

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PEACE AND HUMAN RIGHTS
Perspective of Hinduism

May there be peace in the sky, in the atmosphere and on the earth.
May the water, the herbs and the plants be the source of peace to all.
May all the Deities and Supreme Being bestow peace on us.
May there be peace everywhere.
May that peace come to me.
Be Grateful to God about Life; Love Reflection to the Earth

The followers of Hinduism in Indonesia, when they meet each others, they always say a greeting: *Om Swastyastu*. This is Sanskrit words which mean '*God bless us and hope you all in good condition*'. This greeting compulsory to be spoken in every meeting, receptions or functions and after meeting or closing receptions or functions, they speak *Om Santih Santih Santih Om* which means '*be peace in your heart, in our earth and peace for ever*'.

If foreigners who have never come to Indonesia or a certain island in the area of the Republic of Indonesia, after having arrived, they will be absolutely nodding their heads, "*what a green fatherland you have*". And so the natural tourists who come repeatedly in particular to Indonesia will feel how fertile this fatherland is. In Indonesia we feel the seasons of which is not too hot in dry season and is not too cold in wet or rainy season. Although there are wet and dry season, but both seasons are not too intrude on the activities of the nation. This fertile land occupied by a numerous ethnic groups with their various cultures. Likewise the natural resources positively having a very incredible contents, any types of natural resources available in Indonesia. If

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the Indonesian is able to manage the natural resources well, we are sure that our country will be able to be a very prosperous one in this world.

After having obtained the independence more than half of the century the condition of Indonesian is very backward country compared to the countries that is having independence similarly after the Second World War (1945-1950). The independent countries at that time and even far from Indonesia obtained it, their level of prosperity is much better than Indonesia. The unstable socio-political life and even the disintegration threat is kept going. Terrorism is still a serious threat to face by this nation. Although some of the terrorists are already arrested and got punishment, but several of them are remain wandering about, creating image that Indonesia as a country of which is considered to unsafe, and some of other countries remain issuing travel warning to prohibit their citizens traveling to Indonesia, especially after the Bali bomb blast on October 12th, 2002. Besides, the disaster incessantly and the one that is deeply saddened is the flood with landslide of Bahorok river that took many victims. All of these made us to be of many muses over, something wrong had happened and is looking for solution to make it correct.

The efforts to carry on the international seminar on the peace and Human Rights should be welcomed and thanked to the God, because through this seminar it is expected that each of the members of a religious community, through the religious teaching they adhered may give contribution in promoting the peace and appreciation to the human rights. It is expected in the near future that the harmony situation, peace and prosperous and appreciation to the human rights will be better and better in Indonesia, among others are through the cooperation between the religious figures and scientist across religion and culture and even withdraw experiences in making it into reality the eternal peace from the experiences of other countries in the world. In line with

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it we should thank to God on the meaning of this incarnation, because only through the incarnation as a human, a creature that has an ability to consider either it is good or bad, either right or wrong, is able to consider deeply about what is proper and good to do and the bad things to avoid. Realizing the meaning of such incarnation is to improve itself by conducting a good things as much as possible, following and applying the religious teaching as good as possible, and in order to materialize such things, the human live together with others, so it is required the collective feeling and mutual responsibility, equality or sameness, solidarity, peace, prosperity and so forth of which will only be materialized within the civilized society, that apply the religious teaching they adhered and loving the environment of social and cultural, including the human rights and even the fundamental creatures' rights in our natural surrounding.

Many thing that we may learn from the past journey of our nation, Indonesian, either before or after the independence. In the history of our nation journey, several times this nation was afflicted by the threat of disintegration, and all of them could be well overcome, although took much victims of the citizens who do not understand the political life and flaming at that time. The poor people, the citizens who did not understand to the political life of which should have protection, always become the victims and even the foreigners, whose aims coming to Indonesia only to enjoy the holidays at some of tourist destinations also become the victim of their uncivilized actions. A psychological impact of all of them is the decline of image of Indonesia as civilized and religious nation spoiled by the actions of a group of people on behalf of religion to make their interests into reality.

Based on such experience, we should learn to see or to observe the weak point of the journey of our nation. In this case the greatest expectation is certainly directed to the government of the Republic of Indonesia as the one who is the most responsible

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to materialize national stability and try to improve welfare and prosperity of the society. We realized fully that it is not only the government who bears this heavy responsible but also all the religious figures, all the leaders of society, and all the people of Indonesia have similar responsible fully to materialize the security, orders, peace, national stability, in the framework to develop collective welfare and prosperity for the sake of the strength of Republic of Indonesia as a united country we love.

In relation to the life of being a nation and a country, the holy book of Veda and literature of Hindu of which is the sources of Hinduism teaching giving advice to its religious members in order to apply the teaching of *dharma agama* (obligation to execute the religious teaching) and *dharma nagara* (obligation to love the fatherland, its nation and country). As the life in peace and respect to the human rights, so does this *dharma agama* and *dharma nagara* as one union. In performing *dharma nagara* the members of Hinduism are claimed to love its country as loving the mother itself as it is advised in the holy book of Veda as the following :

a. The earth is the mother and the sky is our father, they are our original, protector and the center of our birth, respect to them

"The earth is our mother and we are her sons".

Atharvaveda XII.1.12.

"This extensive earth is our mother and relative".

Atharvaveda IX.10.12.

"The sky is our father, protector, originator and centre of our birth".

Atharvaveda IX.10.12.

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"The Earth is our mother and the sky is our father".

Yajurveda XXV.17.

"We salute the motherland".

Yajurveda IX.22.

b. Sincere sacrifice our lives for the glory of nation and country:

"May we sacrifice our lives for the sake of the nation".

Atharvaveda XII.1.62.

c. May in this country born scientists and strong leaders of nation, welfare country, prosperous society, intelligent, famous, glorious and having abundant wealth :

"Let there be intelligence, valor, national prosperity, social-welfare, brilliance, fame, glory and wealth".

Atharvaveda XII.5.8.

d. Should each of individual protect its nation and country :

"May we remain ever-vigilant in the nation and come forward for its protection".

Yajurveda IX.23.

e. The leaders should work hard for the welfare of nation and country, its society is honest and generous :

"O King, lead this nation honest and generous".

Atharveda VII.35.1

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"Make the nation strong and be prosperous".

Atharvaveda XIII.1.34.

"O King, you made the nation honest and generous".

Atharveda XIII.1.20

f. Two factors that established the welfare of nation and country, they are devotion and dedication :

"The seers thinking over the national prosperity found out two factors viz. devotion and dedication. By observing these factors the nation becomes strong and glorious. Therefore these factors should be observed".

Atharvaveda XIX.41.1.

g. Protect and respect to the independence of your nation and country :

"O King, may you remain alert to protect the subjects and the nation".

Atharvaveda XIII.1.9.

"Always nourish the earth. Don't harm or pollute it".

Yajurveda XIII.18.

"Always pay homage to Independence".

Rigveda I.80.1.

Based on the excerpt of translation of God sayings that are compiled in the holy book of Veda above, it may be understood that each of the mankind is claimed to love the earth, its fatherland, and consider it as a mother who is very affection that will provide

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prosperity and welfare to Her religious members. The leaders are claimed to protect the citizens, becomes an example in the case of honesty and respect to its nation independence. For this reason, each of person who was born and lived in the land of Indonesia should reflect its love and devotion to the fatherland in order to develop its nation and country collectively to reach the equitable and prosperous, welfare and happy society.

Problems of Peace and Human Rights in the Life

In the teaching of ethics of Hindu it may be found that there are two tendencies of the mankind in general, that is the tendencies to conduct a good and a bad manner. Such these tendencies in the holy book of Bhagavadgita are called *daivi sampat* (characteristics of the gods) and *asuri sampat* (characteristics of gianthood). If someone is very effected by the tendency of *daivi sampat*, the attitude performed is called *subhakarma*, doing a good, wholesome manner or *dharma*. On the contrary, is the tendency of *asuri sampat* is very influenced to someone, the said person will perform a conduct called *asubhakarma*, a bad, wrong, or evil habits. One of the examples of a good attitude (*subhakarma*) as a base of live and life of mankind, is *yamabrata* or *pancasila* of which in Yogasutra (II.30) the work of Maharishi Pantañjali it is elaborated consisting of *ahimsa* (not harm), *satya* (right/ honest), *asteya* (no steal), *brahmacari* (studying the divinity by keeping itself away from the encouragement of sexual desire), and *aparigraha* (do not obey the encouragement sexual desire) as it is stated in the following poem (*sloka*) : *ahimsa-satyasteya-brahmacharyaparigraha-yamah* (Bharati, 2001:473). Besides, the teaching of *yamabrata* in Yogasutra (II.32), also describes the teaching of ethics called *niyamabrata*, as follows: *sauca-santosa-tapah-svadhyayesvara-pranidhani-niyamah*. *Sauca* is to keep the self-holiness, *santosa* is thankful or accept the situation

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calmly, *tapah* or *tapasya* is undertaking self-restraint, *svadhyaya* also called *japa*, is always concentrating itself to Him by learning His teaching. *Japa* is also in the form of uttering certain *mantras* repeatedly in a quiet and silent situation, and *isvara-pranidhana* is to surrender itself fully to Him. (Bharati, 2001:492). If each of the person is able to perform the teaching of *yamabrata* and *niyamabrata* as mentioned the peace will be able to be materialized and the human rights will obtain the place and get a high respect.

On the contrary, if the characteristic or tendency of *daivi sampat* (gianthood characteristic) influenced someone or a group of person, so they will perform *asubhakarma* actions, that is a bad or an evil conduct of which one of them are *sadripu* (the six enemies) existed in each of human beings, that consists of: *raga (sensuality)*, *dwesa* (anger/temperament, a bad intention), *irsya* (envious), *matsarya* (jealousy), *lobha* (covetous, greedy, avaricious), and *mada* (arrogant, intolerant, irrespective to others). *Sadripu* or the six enemies in this self of human beings or a group of human beings is the sources to ignite the conflicts, disturbances, difficulties, harshness, and the like that creates suffering and great disaster to humanity (Punia,1997:103).

If each of person realizes that himself from and creation of the God Almighty, as well as the religious teaching adhered is also from the God Almighty, so the feeling of true brotherhood and humanity will progress and develop. In the holy book of Veda stated that all the creatures are siblings and are one family (*vasudhaiva kutumbakam*) as well as in the daily prayer of which is performed three times every day (*trisandhya*), at the *mantram* of couplet 5 stated *sarvapranihitankarah*, may all the creatures are welfare, so it is indeed the peace will be easily materialized and Human Rights obtained a appreciation, because of the meaning of *sarvaprani*, is not aimed only to the human beings, but also to all

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the creatures of His creations, that nowadays, in the global era it is called and developed as the scholar of *neohumanism*.

In the humanist dimension, we are sure that each of the religious teaching teaches to live in harmony and in peace, providing respect to the Human Rights, developing tolerance and concord between the religious members. But because of various factors, among others the shallow comprehension of religious teaching, lack of communication to other religious members, social unfair, politicized religion and so on, so the peace and insulting to the Human Rights is always the problem of daily life. It remains happened that someone considered the religion he/she adhered is the best, but on the other hand is far from experience, as well as insulting the Human Rights, undertaking corruption actions, criminal and so forth, and interpreting the religious teaching he/she adhered is used as the means of political for a certain interests.

Utterance of God The Almighty on the Peace and Human Rights

All the religious members are positive that the religious teaching they adhered is from God the Almighty. So does the religious members of Hindu believe that the holy book of Veda as the compilation of divine revelation (divine origin) of God the Almighty besides of other books of which is the interpretation or provides the description to the holy books. In the holy books of Veda we find so many of divine revelation of God the Almighty that gives advise to build and develop the peace, the harmony of religious members through dialogue, tolerance, solidarity and appreciation to the Human Rights, and do not distinguish on the creed they professed. Thus the true peaceful will be able to be performed. Some of them will be described as the following:

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"We make your minds, actions, and thoughts uniform. We bring the evil-doers to the right path".

Atharvaveda III.8.5.

"O Men, the unity by which all the gods are united. I (God) give the same to you also, so that you may create unity amongst yourselves".

Atharvaveda III.30.4.

"Work hard for the victorious of the earth, motherland and your nations who uses numerous languages. Give a proper awards to them who profess different belief (religion). Bear respect to them all as the case of a family live in one house. Pour your love as the mother of a cow that never leaves its descendants. Thousands of rivers flow wealthy that give welfare to you, its children".

Atharvaveda XII.1.45.

"O Men, you should walk together, talk together and thin alike. As your predecessors shared their assignments, so you must share your due".

Rigveda X.191.2.

"O Men, let you think together. Let you assemble together. Let your minds and thoughts be alike. I (God) give you uniform ideas and equal facilities".

Rigveda X.191.3.

"O Men. Let you proceed with similar intentions. Let your hearts and minds be similar to each other, so that you may be organised uniformly".

Rigveda 191.4.

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"The Almighty God created them who are educated having divine characteristics that may be the example in materializing the peace between the human beings, and may all the human beings may make into reality the peace in the society, in the family and to their friends and colleagues. May all that in heaven, earth, in the middle of ocean always live in peace and give peace to human beings".

Rigveda VII.35.11.

"The people who give respect to the elders, having good thoughts, full of prosperity. The people are easy to unite and all are in line without any separation. Utter a good word, friendly, and softly. I will unite the human beings for prosperity, welfare and peaceful".

Atharvaveda III.30.5.

"May the sky be peaceful. May the earth be free from disturbances. May the vast atmosphere be calm. May the flowing waters be soothing and may all the plants and herbs be beneficial to us".

Atharvaveda XIX.9.1.

"God is the lord of the entire universe. May there be peace for our men and animals".

Yajurveda XXXVI.8.

"May everything that is terrible, cruel and vicious, come to an end and be harmless. May everything be peaceful to us".

Atharvaveda XIX.9.14

"May the past, present and future be peaceful and gracious to us".

Atharvaveda XIX.9.2.

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"May there be peace in the sky, in the atmosphere and on the earth. May the water, the herbs and the plants be the source of peace to all. May all the Deities and Supreme Being bestow peace on us. May there be peace everywhere. May that peace come to me".

Yajurveda XXXVI.17.

Beside the utterances of the Almighty God as we mentioned above, there are also many of other teaching that originate from the books of Hindu literatures of which suggest to always live in harmony and in peace (make the peace into reality) between the human beings and even between the creatures of His creations. Within the prayer of daily life in Hindu also uttered a universal mantram for the happiness of all creatures, "*sarva prani hitankarah*", may all the (breath) creatures always prosperous, so does of the Santi mantram or Subhasita mantra as follows : "*Sarve sukhino bhavantu, sarve santu niramayah, sarve bhadrani pasyantu, ma kascid duhkha bhag bhavet*", stated firmly may all obtain happiness, all obtain peace, all grows in mutual understanding and may all are free from suffering. This view is based by the holy teaching of Veda which stated that "*all the creatures are siblings*" (*vasudhaiva kutumbhakam*). The realization to the brotherhood and vast unity striving to the human beings always develop the dynamic harmony of life.

By the *Advaitik* (unity) point of view, the Hinduism views each of the human beings and all the other creatures like they themselves, they are brother, mother, father, younger brother/ sister, elder brother/sister, grandfather, grandmother themselves, no someone else. Further on the relation between the religion, the holy book of Veda (Atharvaveda XII.1.45) as excerpted its translation within this writing, gives advise to provide appreciation, true tolerance to different religious members. Appreciation and

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true tolerance are repeatedly advised in the holy book of Veda, so does in Bhagavdgita (IV.11) we find a similar emphasis. "*Any ways of the people come to Me, on the same way I fulfill their wishes, because on any ways they took are My way*".

In line with the translation of the above holy book of Bhagavadgita, Mahatma Gandhi, an humanity hero stated his vies on Hinduism as the following :

> *"Hinduism is not exclusive religion. In it there is room for the worship of all prophet in the world. It is not a missionary religion in the ordinary sense of the term. It has no doubt absorbed many tribes in its fold, but this absorption has been of an evolutionary, imperceptible character. Hinduism tells everyone to worship God according to his own faith or Dharma and so it lives at peace with all religions" (Prabhu,1987:92)*

As stated by Mahatma Gandhi above, Hinduism may be called as the first example in the world from the missionary religion. Only its missionary in nature is different from that is associated by the beliefs of which attracted the people to enter and become the religious members. Hinduism is not considered as the summon to bring the human beings to a certain belief. Because the one that is take into account is the action or attitude and not the belief (Radhakrishnan, 2002:36). And so does with the blind fanaticism of which is based on the solidarity of a community over something that is very ensured without any adequate evidence, either through the field of physics or meta-physics, moreover supported by the stiff dogmas of which is intentionally created for the interests of certain group so it finally will limit any movement as well as intellectual activity that tends very easily to trigger the occurrence of friction and collision of small interest on the one hand with the universal interest on the other. Within the pluralistic of interest in one world that is suffering from a confusion, it is

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very easy for each of individual that has inadequate self defense to be dragged along the provocative current of which precisely will never provide any advantage to any one, only the destruction will get them.

Further on the Human Rights, in the holy book of Veda stated as follows:

"But the person who see Him is at any of the creatures and then each of the creatures are on Him, he will not hate others".

Yajurveda XL.6.

"Should the educated people raise the dignity of inferior, poor, stupid and suffering persons".

Rigveda I.37.

"Should all the people are in harmony with their mother and father, to the breed animal, birds and provide an equal appreciation (human rights) to all human beings".

Atharvaveda I.31.4.

"Should the government obedience to His laws and protect the standard and dignity (human rights) of all human beings".

Atharvaveda X.6.18.

"Bear mutual respect to all the same level of people, make them happy and breed animal welfare"

Yajurveda XVI.48.

"When an educated person seeing all the creatures are one, so emerged the same respectful, all the viscosity and suffering disappeared".

Yajurveda XL.7.

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There are, indeed, so many mantras of the holy book of Veda and another literature of Hindu that discusses the peace and human rights, and the most important thing is how such holy teaching internalized so that it will be able to change the attitude of someone from the bad become the good one, from the wrong to be the right one based by the honesty, deeply beloved and realized that people and other creatures are like ourselves and even the part of ourselves.

Actualization of Hindu Teaching on Peace and Human Rights in Pluralistic Society

As mentioned above, the normative in nature of the religion teaching will not mean anything or only as the lip service if it is not actualized in the daily life. The actualization of religion teaching by someone depends absolutely to several elements among others are the comprehension of religion, social and cultural environment, welfare and the social intercourse amongst the religious members. The narrow comprehension on religion teaching and social unfair will trigger the occurrence of conflict and even the anarchic and radical actions. Also the social and cultural environment enable the grow and development of application of religion teaching in daily life. The low level of welfare and the shallow of creed will encourage someone to allow any ways to meet their main requirements, nonetheless, greed is not solely because of the factor of poverty, much of them with well-being household life still remains to feel shortage and tends to commit a not honourable actions such as corruption, collusion, and nepotism. Social intercourse or intensive dialogue among the religious members and cooperation inter and between the religious members in daily life also lead someone to more actualize their religion teaching in daily life. Related to the actualization of religion teaching in developing the peace in society and the respectful to the human

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rights, we quoted the teaching of Sri Sathya Narayana , a spiritual teacher (great yogi) in this modern era that reemphasis on how important the *5 (five) basic of humanity values,* consisting of:

1. *Satya*: the truth, someone should hold strongly to the religion teaching they adhere to.
2. *Dharma*: the right conduct, ones should always perform a good and right conduct.
3. *Prema*: love, ones should always develop the love to all the creatures and the nature of His creation.
4. *Shanti*: peace, ones should always make into reality the peace of heart and create a cool situation to their environment.
5. *Ahimsa*: non-violence, someone should not commit an harshness action, do not torture moreover to kill someone else.

Furthermore in the social intercourse of the society, one should be able to make realization or actualization of ***10 (ten) of principles of life*** :

1. Love and homage to the earth, homeland the place we were born, do not hate or inflict a loss to our homeland and others.
2. Respect all the religions with the same esteem feeling, each of the religion is the way to reach the Almighty God.
3. Love all the people without any differentiation, because all the human beings are one sole community.
4. Keep the household and environment clean and harmony, so the health and happiness of society may be materialized.
5. Be the philanthropist, do not create anything that make ones the beggar. Help the people who required according to their requirement and to make them stand-alone.
6. Do not persuade someone by offering/giving any gifts or make us inferior by receiving bribery.
7. Do not hate, envy, jealous at any reasons.

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8. Do not be dependent on anyone, try to perform by our own as much as possible, although someone is rich and has so many room maids, but the service for the society (*seva* or *sevaka*) should be directly performed by ourselves. Be a maid for others and us.
9. Do not happen to break the law in effect in our country. Obey the valid rule and regulation. Be a model citizen.
10. Love the God the Almighty, and the whole of His creations and keep away from any sins and bad conduct.

If someone really apply the religious teaching, primarily the ***5 (five) basic of humanity values*** and the ***10 (ten) principles of life*** we are sure that the peace and respectful of Human Rights within the society of which is multicultural and pluralistic will be able to be made into reality.

Expectation

In accordance with the objective of the international seminar on peace and human rights the perspective of religion held at this time, so we hope that a communication in the form of dialogue, meeting, seminar, discussion, cooperation in settling the social problems will be frequently undertaken. The program of action to eradicate the poverty, primarily the poverty of morality, should be continually incited through the meeting and cooperation of the figures and the leader of religion and society.

The real efforts to promote the comprehension and application of religion teaching through the multicultural approach and pluralism in religion life will encourage the realization of the eternal peace and respect to the Human Rights of which is dynamic and continuous.

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Otonan Ceremony should be carried out precisely on three months, on day 105 after birth. Otonan ceremony also be implemented after the first 6 months old Balinese calendar. This Ceremony have purpose to Preparing children to be vigilant senses influences.

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HINDUISM AND UNIVERSAL HUMANITY

"I am a Hindu because it is Hinduism which makes the world worth living..... I am Hindu, hence I love not only human beings, but all living beings"

Mahatma Gandhi

Introduction

Mankind today is passing through a phase of disharmony and violence of humanity. At this juncture, it needs the help of Hinduism because Hinduism is the science for the development of the mind and body of the individual, the family, the society, nation and ultimately of the world in perfect harmony with each other. As a universal humanity movement it has always tried to unite the people of the world into one international family, believing as it does in the dictum '*Vasudhaiva Kutumbakam*'. 'All human kind is our brother in one of our family'.

The basic sources of the Hindu thought are the Vedas and the Upaniṣads. Veda knowledge represents the harmony pervading the whole universe. It reveals the underlying unity in the outward diversity of nature and the cosmos.

Two mantras in two the Upaniṣads, the Bṛhadāraṇayaka Upaniṣad (I.3.28) says: '*Asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor mā amṛtam gamaya*', 'From unreal lead me to the real, from darkness lead me to light, from death lead me to immortality'. In fact the whole aim of the Upaniṣads is to impress that man, nature and divine power are bound together in mystic harmony. The Kaṭha Upaniṣad says: '*Ekas tathā sarva bhūtāntarātmā*', 'Only one soul dwells in all beings', Hence '*Mitrasya*

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cakṣuṣa samikṣa mahe' (Yajurveda XXXVI.18) – 'May all look at one another with friendly eyes'.

There are hundreds of such noble precepts in Hindu scriptures which have percolated Hindu thought and life through its arts, literature and music throughout the centuries. In the Hindu Balinese daily worship said '*Sarva pranihitankarah'*, 'The all living beings will be prosperity' '*Palayasva sada sivah*' 'God and hence I pay my humble obeisance to it'.

These precepts are suitable for universal application to create harmony in the world. Yet Hindus have never compelled anyone to accept them. Because the aim of Hindu philosophy is to create harmony and goodwill between all the religions, as it believes in their co-existence and mutual exchange of views instead of their conversion.

Ṛgveda (I.89.1) says: '*Āno bhadrah kratavo yantu viśvataḥ*', 'Let noble thoughts come to us from all directions'. Converting others to its own religion and destroying their

places of worship is against the Hindu thought because Hinduism is the mother of all religions and it alone can create harmony among them. One of its basic principles is '*Sarva dharma samabhava*'. 'Equal respect for all religions', and it has always helped other religions to flourish in India and in the part of world where Hindus exist there.

Basic Tenets of Hinduism

The very tenet religion in Hindu philosophy is different from all other religions. There is no word in any language of the world which exactly denotes all the universal aspects of religion, as is denoted by the word '*Sanatana Dharma*' which today we call Hinduism.

In Sanskrit '*Dharma*' means' that which protects, sustains and evolves the entire human society, instead of some sects or

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particular communites. The word *Dharma* (in the Vedas called dharman) means: *which has been established, erect, order, law, regulation, guide of conduct, duty and obligation, justice, morality, religion, religious teaching, good deed, obey the good rule, truth, appropriateness, everything follows natural law, obey the rule and soon which support the continuation human life* (Monier, 1993:510).

Much of the present malady of the Hindu society is due to the fact that we have forgotten the basic concepts of Hinduism during 700 years of foreign domination in India, and many useless rituals and infirmities have creeped into our society which need immediate reform and which should not be misunderstood as part of Hinduism. The basis of Hindu Dharma with all its aspects is the philosophy of One Supreme Ṣoul or God pervading every atom of the universe. When a man realises this highest truth he never wants to harm anybody. He is in harmony with the whole world. In one mantra of Śubhaśita we find out: "*Sarvesantu niramayah*". 'Every body should enjoy safety and security' and '*Bahujana hitaya bahujana sukhaya*' 'Let welfare and happiness reach the common man'. According to Rāmāyaṇa, 'Kindness and compassion is the basis of religion'. How different from the present situation where all nations look at each other with enmity and go on piling armaments (Anandashankar, 1989, 4-5).

From the philoshophy of one supreme soul has emerged the concept of 'unity in diversity'. Hinduism believes that there is a fundamental unity in an religions amid the diversities of the universe. No wonder that enlightend people in the west have begun to recognise Hinduism as a fulfilment of all religions put together. According to Hinduism the real service of humanity can be done only by people who achieve universal consciousness.

It is only Hinduism which preaches coexistence of all religions instead of hatred towards them. 'Hinduism. wants a rich harmony

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of religions and not a colourless uniformity of monotheism', says Dr. Radhakrishnan (Anandshankar1989:30).

Hinduism creates friendship among mankind by creating friendship among their religions. Hinduism believes that no particular religion can show the only way to salvation. It does not believe in one prophet and one holy book only because this particular concept has heen the root cause of all intolerance, hatred and ultimately violence in the world. Thus religious conversion is a dirty act in the eyes of Hinduism. The aim of Hinduism is to propagate this truth to create lasting peace.

According to Hinduism, all living beings are divergent manifestations of the supreme soul and every human being is a child of God. Unlike Christianity it does not believe that the origin of man is sin. It calls man *'Amritasya Putrah* (son of immortality). That is why the basic concept of Hindu dharma is to divinise life. 'Every thing is the manifestation of God, the divine reality' says Chandogya Upaniṣad (III.14.1). This concept is totally different from the concept of other religions.

The above philosophy of Hinduism inculcates harmony between individuals, societies, nations and between man and nature. It also teaches man to be in harmony with his own self through *yoga*.

Hindusim considers the purity of conjugal life as the pivot of all moral, values and harmony in human society. Hence, for thousands of years deep loyalty and faithfulness between husband and wife and family and elders have been basic features of Hinduism, Taittirīya Upaniṣad (I.11.2) says mother, father, teacher, and guest should be respected like divinities. Radhakrishnan (1990:538) says: 'Even with regard to the life of the teacher, we should be discriminating. We must no do the things which are open to blame, even if they are done by the wise, as he quotes of Śankarācārya: *sāvadyāni śiṣṭa-kṛtāny api nokartatavyāni'*.

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Despite the debilitating effect of western culture on family bonds, it is still possible to live a happy and affectionate family life by going back to the ideals of Hinduism. True Hinduism believes in the divinity of womanhood and wants to keep it sacred. Today dirty elements ignorant of their Hindu Dharma are defiling it. The aim of Hinduism is to guide the entire humanity to right action, right conduct, and right behaviour and create foundation for permanent peace and prospertiy in the world.

According to Hinduism any human being possessing ideal qualities is religious and noble because they unfold the divinity in man. This divinity can be further realised through *yoga*, meditation, bhajan etc. which form part of Hinduism.

To further achieve the objective of Hindu philosophy the Hindu society has been divided into four parts to create specialisation of work and efficiency. They are *Brāhmaṇas* or the priestly class, *Kṣatriyas* or the warrior and ruling class, *Vaiṣyas* or the trading class and *Śudras or* the labouring class. This division is based on the different natural instincts found in different people in human society. Hinduism enjoins on every individual to achieve the four *Purusārthas* (aims and objects) in life - *Dharma* (moral and religious achievement), *Artha* (wealth), *Kāma* (worldly desires) and *Mokṣa* (spiritual bliss), which is the real fulfilment of human life.

To achieve these objectives four paths of yoga namely *Bhakti* (devotion to God), *Jñana*(spiritual and material knowledge), *Karma* (action without attachment) and *Rajyoga* (meditation) have been defined in the Bhagavadgita (Sivananda, 1997:127).

To make a man enlightened and cultured sixteen *samskaras* like the *yajñopavita*, celebration of festivals, performing rites, marriage, reading of scriptures etc. have been introduced in the Hindu society. The life of an individual has also been divided I into four *Āśramas*: (1) *Brahmacarya Āśrama* (student life),

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(2) *Grahastha Āśrama* (married life), *Vanaprastha Āśrama* (age of working for social welfare) and *Sanyasa* (retirement from the world to achieve spiritual bliss). These are unique practical contributions of Hindu philosophy to human thought, and evolution of human society (Shakunthala,1989:63-66).

Hinduism believes in *Karma*, the law of cause and effect, by which each individual creates his own destiny by his thought, words and deeds. Hindus believe that the soul is immortal and takes birth again and again (*punarjanma* - a fact proved by continuous research and published in many books and articles) till the fruits of all Karmas have been reaped by the man and *Mokṣa* (liberation) or realisation of God achieved.

This scientific truth has eliminated the lear of death from Hindus in contrast to people other religions who wrongly believe in permanent hell or permanent paradise after death.

The root cause of all unhappiness according to Hinduism is undue emphasis on the gratification of sensual and material desires, hence it always preaches to curb them. Bhagavadgita says. "Ignorant men believe that to gratify the senses unto the end of life is the prime necessity at human civilization. Thus there is no end to their anxiety and tension". Only by striking at the root of this bodily concept of life can there be any real hope of peace. According to Swami Vivekananda: "Renunciation is the essence of the Upaniṣads". Thus Hinduism tries to solve the problems of the world from its very roots. The Hindu way of life believes in the noble doctrine of 'Let happiness come to all beings (*sarve sukhino bhavantu*)', so that the innumerable problems arising out of the materialistic struggle are not even born, that is why Hinduism, brought peace and prosperity wherever it spread instead of death and destruction.

Accordi'ng to Hinduism, truth (*satya*) and non-violence (*ahimsa*) are the highest form of religion, *satyam nāsti para*

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dharmaḥ or *Ahimsa paramo dharmaḥ*. Only with their synthesis real heroism is born-heroism. which ca.n save mankind from defeat and disaster, including anarchism and terrorism, which violate the universal umanity i.e. Kuta Bali bom blast on 12 October 2002 and 1 October 2005.

The world is today troubled and unhappy because its inner voice of truth has been suppressed by some sects and vested political interests. All the evil things in the world are done in the darkness of untruth. Upaniṣad says: "The face of truth is veiled by gold."

Untruth breeds injustice and violence. Hence for preservation of non-violence and eradication of violence, truth is most essential. But one can seek and propagate truth only through non-violent means - both are complementary to each other. Mahatma Gandhi used truth and non-violence to get justice to all the oppressed and exploited sections of the world. Both these concepts of Hinduism are sufficient to eradicate most of the injustice being perpetrated on the weaker people in the world.

But remember, cowardice is not non-violence. Gandhi was in favour of using force for defending oneself' for the right cause and called such a defence as *Dharmayuddha*. According to Bhagavadgita when a war is fought for one's defence it is not violence; any attack made on a country for selfish ends is violence, pure and simple. Hindus never conquered any kingdoms, they only conquered themselves. Hinduism allows the use of force only when evil begins to dominate the good.

With Hinduism, peace is a matter of faith and not just a policy. The world today does not need warmongers but a Gandhi, Buddha or Mahavira to save the human race from total annihilation. Therefore let the Hindus and their Manava Dharma remain intact in the land of *karmabhūmi,* earth as a place for mankind of good *karma* and play their proper role for the real spiritual as well as rnatterial emancipation of mankind.

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Hindu Thought and World Harmony

History testifies that wherever Hinduism spread, it brought there harmony, peace and prosperity, instead of death and destruction. Two thousand years back India propagated Buddhism in China, Japan, the Far East, South East Asia and the Middle East through persuasion, and unlike other religions, created peace and prosperity in those regions.

The noble precepts of the Vedas filtered down through Upaniṣad, Bhagavadgita, Ramayana, Jainagama, Tripitaka; Gurugranth Sahib and later day poetry of Saints and Mahatmas, inspired great persons like Mahavira, Guru Nanak, Vivekananda, Gandhi, Swami Prabhupada, Sri Sathya Sai Baba and others to ceaselessly work for religious tolerance, non-violence and world peace.

The fact is that God has chosen India to propagate peace in this world and has regularly sent to this land great men like Buddha, Mahavira, Nanak, Gandhi and others who have influenced the thinking of the world. It will not be an exaggeration to state that in the absence of Hindu philosophy, the human civilization would have taken a different turn and destroyed itself with a Third World War.

Mahatma Gandhi could win independence for India through non-violence only because Hindus understand the creed of non-violence and practise it in their daily life. According to Gandhi, 'Hinduism is the pursuit of truth through non-violence'. Gandhi was universal because he was a Hindu. This habit of the Hindu mind makes Hinduism a religion of peace.

Vinobha Bhave, the greatest disciple of Mahatma Gandhi, said: 'If science and violence are allowed to exist together, they are bound to destroy this world sooner or later'. Hence non violence, the eternal message of Hinduism, should be made the religion of the whole world.

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Let us remember what Arnold Toynbee said: 'At this supremely dangerous moment in history, the only way of salvation for mankind is the Indian way - of Aśoka, Ramakrishna, and Gandhi. Here we have the attitude and spirit that can make it possible for the human race to grow together into a single family and this, in this atomic age, is the only alternative to destroying ourselves' (Anandashankar, 1989:4).

The independence of India through non-violence subsequently helped 112 countries to get their freedom peacefully, without creating bloodshed and disharmony in the world. A fact which has not yet been properly realized by mankind. Exploitation of the weak is an inherent part of the material culture, which believes in the philosophy of 'Survival of the fittest'. The sole aim of life in this culture is only to enjoy all the transitory sensual pleasures of the world and is the root cause of greed, misery, and disharmony in the world.

Hinduism on the other hand, believes in the doctrine of – '*Jivastha Jivyasam*', 'Live and let live' and '*Kamaye duhka taptanam praninam artinasnam*'. 'The sole aim of life is to remove the sufferings of living beings' (we find out also in Sarasamuccaya 6, compiled by Katyayana or Vararuci in one verse alike).

Hindu *swami* or *rishi* had realized eternal bliss through the realization of the soul. Hindu philosophy is a balance between materialism and spiritualism. The miseries of humanity and even the disharmony in the world will vanish as soon as this balance is restored.

Hinduism does not believe in first creating problems and later trying to solve them. This trait of Hinduism is evident in all walks of life and, together with its ancient traditions, form the basis of the day-to-day conduct of Hindus. For example, Hinduism does not believe in first neglecting one's parents and then building institutions for their care. Nor does it believe in the hypocrisy

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of first attacking the weaker nations and later building hospitals, despatching medicines and rendering other forms of 'aid' for the victims of the aggression or in first making nuclear bombs and then arranging disarmament conferences. I t builds peace from the very foundation. Hinduism takes pride in not having invaded any country during its long glorious history. Hindus have never first exploited the poor nations and later tried to cover up their sins by giving them so-called 'aid'. They have never created the climate for crime and divorce, and then built institutions for its victims.

The nuclear for peace. Hindus have gone they have lived happily in harmony and co-operation with the people of those countries due to their traditional culture. Hindus since thousands of years have lived in harmony with nature. Say the Atharvaveda (I.31.1.4): '*Svasti gobhyo jagate puruṣebhyaḥ*' – 'May all men, beasts and birds be blessed with harmony and happiness'. Thus the modern message of ecology is in complete consonance with the Hindu thought.

Hindus attach much importance to the harmony among the members of the society. Ṛgveda (X.191.4) dictates: '*Samānam astu vo mano yathā vaḥ susahasati*'- 'May your hearts be in union. May your thoughts be harmonious, so that you may live together with happiness'.

The Hindu thought has greatest concern for the purity and harmony in family life. It is considered to be the foundation of all happiness and harmony in human society. Consequently the Atharvaveda (III.30.2) ordain: '*Jāyā patye madhumatīm vācaṁ vadatu śāntivam*'. 'May son follow the footsteps of his father, may he have unity of mind with his mother, may wife talk to her husband in gentle words sweet, as honey'.

There are many such injunctions in the Hindu scriptures. As a result that even today there are deep, sincere bonds of affection

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among the family members. The basis of harmony in a family life is the harmonious relation between man and woman in general and husband and wife in particular. The idea of '*Ardhanarīśvarī*' - God is half man and half woman, is unique to the Hindu thought, which lends a Sense of deep concord between man and woman.

In the last, Hindu *rishi* knew that there can be no harmony in the world till a man is in harmony with his own self. To attain this most important human fulfillment, Hindu scriptures are full of injunctions which can act as guidelines to the people in ending their internal contradictions by controlling their '*kama, krodha* and *lobha*'. 'lust, anger and greed' (Bhagavadgita XVI.21). The entire Yogic science is meant for bringing internal harmony to the human race.

Thus Hinduism is synonymous with harmony. It is harmony personfied. Due to ignorance some elements are unfortunately trying to harm this noble defenceless religion, causing irreparable damage to the human race. A situation like Afganisthan is slowly developing in whole world, as well as in other parts of the world, as Hindu philosophy is not being allowed to play its proper role through its total neglect by the press and the media.

As is but natural that due to their over-generosity Hindus suffered 1000 years of slavery, and real Hinduism and Hindu thought were relegated to the background. But now Hindus are once again free. Time has come for Hinduism to take its proper place. All noble persons of the world should help in this noble mission. It should be their first concern. Because Hinduism is the very antithesis of fanaticism, terrorism and violence and in this nuclear age world needs the philosophy of Hinduism for its own survival.

In Yajurveda (XXXVI.17) we find out the most popular mantra of peace (*Śāntimantra*) as follow:

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Dyauḥ śāntir antarikṣam śāntiḥ pṛthivī śāntirāpaḥ śāntir
Oṣadhayaḥ śāntiḥ, vanaspatayaḥ śāntir viśvedevaḥ śāntir
brahma śāntiḥ sarvaṁ śāntiḥ śāntir eva śāntiḥ sā mā śāntir edhi.

May sky be peaceful, may atmosphere be peaceful, may earth be peaceful, may waters be peaceful, may medicinal herb be peaceful, may plants be peaceful. May all the learned person be peaceful. May God and the Veda be peaceful. May all objects be peaceful; May peace itself be peaceful. May that peace come unto me.

Hinduism is a science for the betterment of universal humanity

That is why it could produce great scientists, mathematicians, artists, poets, musicians, statesmen, businessmen, philosophers, warriors and persons distinguishing themselves in all walks of life; those who have enriched humanity through development of spiritual powers. This is the reason why Hindus are intelligent, generous and, hardworking. They have left their mark on the world wherever they have gone.

The old faith and the old culture referred to by Gandhi are riot merely for Hindus but for the whole world. 'Schilling in his old age thought the Upaniṣads the maturest wisdom of mankind. Today that wisdom is essential not only for the rebirth of the Hindus but also for the re-education of the human'.

The aim of Hinduism is to uplift humanity in the material, mental and spiritual fields through the most scientific philosophy of *Yoga* and devotion, and thus release the divinity in man. The failings of human consciousness deprived of its divine dimension have been the determining factor in all the major crimes of this century.

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Exploitation of the weak is inherent in some cultures, because they believe in the philosophy of 'survival of the fittest". Hinduism on the other hand believes in the doctrine of 'Live and let live'. '*Jivastha Jivasyam*' and '*Sarve bhavantu sukhinah*' - 'Let happiness come to all beings', ordained by the mantra of Śubhaśita.

By nature man is greedy and sensuous. He tries to fulfil his desires by exploiting the weak through violence and injustice. The basic problems of the modern world - hunger, injustice and moral degradation - are the result of political and economic exploitation of innocent countries throughout the centuries. This has been the major cause of unhappiness of mankind. Hinduism tries to curb these human weaknesses through *Yama, Niyama* and *Saiyam* - i-e. physical, moral and mental discipline - from the very childhood. Manu, the original law-giver of the Hindus, held women in very high esteem. He was the first to declare that 'God resides at places where women are honored' (*Yatra naryastu pujyante, ramante tatra Devataḥ*/Manavadharmaśāstra III.56). No religion except Hinduism has invested womanhood with such respect and regard.

One of the most striking and significant features of the Hindu Society is the love, warmth and respect for women-folk and elders that pervades a Hindu family. Such deep and sincere bonds of affection and loyalty between father and son, mother and son, wife and husband, brother and sister, and even between distant relations, are hardly to be found in other societies.

The dire needs of this space age are - universality of outlook of unity in diversity, spiritualism, *sarva dharma samabhava* non-violence, the philosophy of 'live and let live', a balanced view of womanhood, flexibility, awareness of the supernatural mastery over science through *Yoga,* tranquility of mind and preservation of the natural environment. These values form the various corner-

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stones on which the splendid temple of Hinduism was raised by our great *rishis* and *avatars* - corner-stones which have withstood the test of time.

Religious education can turn us back to the education of moral principles

Today, family education, social education and school education have deserted the teachings on moral and ethics. Only religious education still talks about kind-heartedness, peace and respect for God. The world therefore still has a thread of hope, and it can only depend on religious education. Religious education teaches us to believe in God and His teachings, and the principle of causality. People with lofty ideals, who want to save the world from impending disasters, have no choice but to immediately restore religious education. If we believe in God, causality, and teachings of the saints and the sages, with the help of religious education, ethics and moral principles can then be installed in family, formal and social education. This world can still be saved; the end of the world is yet to come.

Happiness in a family is dependent on parents being role models for their children

The family is the fundamental unit of a society. When all family members live together in harmony, everything else prospers. By the clause 'everything else prospers', it includes the society, country and world. When families live in harmony, how could the world not be peace, and society not be in stability? Happiness in a family depends on parents being role models for their children. Each parent has to dutifully abstain from doing anything wrong or evil, and cultivate good deeds. In the past, parents understood this principle. Therefore, in front of their children, the parents

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were bound by proper etiquettes. They would not risk leaving a bad impression on their children's minds. The parents respected the teachers and acted accordingly towards them in front of their children. When the children saw how respectful their parents were towards their teachers, they feel confident in their teachers. They would listen and accept their teachers. This is called family education.

The teachers, on the other hand, as role models for the students, taught the latter to be filial to their parents, respectful for the elders and people of great virtues. From this aspect, we can understand the reasons for children at home and students at school to be disobedient. Who is responsible for this? This happens when both the parents and teachers are not exemplary in their behaviors, and do not properly fulfill their duties.

Thus all the religious teachings in this world are based on unconditional loving-kindness and compassion. They teach people to respect one another, live in harmony, and treat all equally without differentiating between nationalities or races. Therefore, all religions are really about the education of peace and selfless compassion. They teach people to love one another and all living beings. All the religious texts are broad-minded. If we are concerned only about ourselves and look down on others, this is not God's will, nor is it the aspiration of religious teachings. It is only the will and the wish of a certain individual.

Therefore, if religious followers do not delve deeper into the meaning of their sacred texts and practice them accordingly, then their religions, being not superstitious, could be perceived as superstitious. The nature of a religious education is beneficial to all and it can truly save all sentient beings. All religions have their similarities. Therefore, unity and cooperation among religions are possible. They can teach followers together, teaching them to be sincere, pure, equal and compassionate. They should accept,

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respect and love, trust, be humble, tolerate, concern, care, and co-operate with one another. Together, we can change the earth and this world into a Heaven, a paradise of ultimate happiness. This is our mission when we become a religious teacher. We should put our hearts into it and direct our best efforts towards this aim. Thus, the imminent disasters can be resolved. Stability, peace and happiness will come upon us.

The sacred texts of the *svami* and rishi tell us that in a society, no matter what profession we are in, we all have this mission of a ruler, parent and teacher. Anyone who wishes to achieve high moral standards or to succeed in a career within this lifetime needs to follow this principle. By 'ruler', it refers to a person in a leadership position. The leader leads the way while the subjects follow. He leads the people onto the right path so that the people following him do not go astray. Therefore, the leader must have wisdom, virtue, moral conduct, and knowledge to assist people.

'Parent' refers to the giving of kindness and care. We should love and care for the others in the same way that we love and care for our own children. As an employer, we should treat all our workers as our children. There is no reason for the employees not to be loyal to us? A 'teacher' is a person who teaches and guides people. We are like teachers loving and protecting our students. We should become role models for all. Everyone of us has those three missions. To fulfill those missions, we must rely on and live by the virtues and moral principles taught by the *svami* and rishi. Only then will everyone have a happy family. Our society will be stable and the world will be at peace.

Conclussion

Hinduism as is one of the ancient religions teachs mankind about universal humanity. This tenets spread through the Vedas, Upaniṣads, Dharmaśāstra, epics (*Rāmāyaṇa and Mahābhārata*)

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etc. and also in Indonesia written in palm leaf through Old Javanese and now preserved in Bali. The universal humanity means respect to all mankind without discriminate what religions their follow, culture, and ethnic. In the history of humankind, Hinduism arose to promote the moral advancement and the welfare of humanity. Only when selfishness goes and faith in the Divine grows will universal humanity be achieved. Sri Sathya Sai says: Hence, every human being should fill his heart with love. *God is love; Love is God. Love is linked to love. When one is full of love. He is fit for oneness with God.*

in Bali Actually have two types of flame used in ngaben first the fire that used to burn the dead body back to the five elements mahabhuta and second is Fire Niskala (abstract) derived from the Vedas as burns impurity of Spirit This process is called "mralina".

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Daksina derived from the Sanskrit word. Daksina be meaningful wages, Daksina can also mean the south or the name of the offerings. Supplies Daksina namely coconut, duck eggs, whole grains. In Lontar Siwagama, coconuts as a symbol of ananda - of the universe created by God.

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THE PATHS TO SPIRITUALITY :
In View of Hindu Perspective

"Religion is just like the branches of a single tree, flowers of a single garden, brother or sister of the same parents of a single family. Along the path of different religious traditions, human beings walk toward the same destination. Why should we walk on the same path? Do not they encounter at the end of destination?

Mahatma Gandhi, 2004:155

Introduction

Discussion treading on the path to God called in different names, terminologies or title of respect, becomes so important as it concerns with the spiritual endeavor containing equality as the aphorism uttered by Mahatma Gandhi in the *manggala* of this paper where religion essentially poses a path leading to God. The path varies, while the goal is the same, namely attaining Him. In essence, various religious teachings denote a path bestowed by Supreme God to be covered by His devotees. On that account, the claim to a single truth, the only one path, and several promotions mentioning one's own path as the best, actually also underestimates the dignity of the giver of such path, because the giver of such various paths is God. In Hinduism, God is called by various names (*anekavada nama Brahman)* or the Almighty God is called *Sahasraranama* (God has thousands of names). Such diverse names also represent the path to approach Him.

This brief paper attempts to explain about the understanding of *Yogamarga, Cittasuddhi*, the role of method and media as well as location of spiritual to make one easier in reaching Him.

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Yogamarga and *Cittasuddhi*

Largely, in Hinduism is known four paths (*marga*) for self-communication to God. According to Sivananda (1997:127135), the path consists of (1) *Karmayoga* or *Karmamarga,* (2) *Bhaktiyoga* or *Bhaktimarga*, (3) *Rajayoga* or *Rajarmarga,* and (4) *Jnanayoga* or *Jnanamarga*. Huston Smith (1985:37-71) interprets the four paths into as follows: (1) The path to God through works, (2) The path to God through love, (3) The path to God through psychological practice, and (4) The path to God through knowledge. Abinash Candra Bose (1990), in *The Call of the Vedas* and Ketut Wiana (1993:49-60) in *Bagaimana Umat Hindu Menghayati Tuhan* (How Hindu Devotees Understand about God) distinguishes the path to God through classification of teaching contained in the Vedic scriptures, as follows :

(1) *Bhaktiyoga* path, (2) *Karmayoga* path, (3) *Jnanayoga* path, (4) *Rajayogamarga*, and (5) *Vibhutiyoga*. According to Sivananda (1997: 127), *Karmayoga* is spiritual path for those with active temperament, *Bhaktiyoga* for those with *bhakti* of affectional temperament, *Rajayoga* for those with mystic temperament and *Jnanayoga* for those with rational and philosophical temperament. Besides, there are also *Mantrayoga, Layayoga* or *Kundaliniyoga*, *Lambikayoga* and *Hatha Yoga* is a yoga putting emphasis on physical health, while *Rajayoga* gives more emphasis on psychological aspect. In truth, yoga stands for the union with God. Practicing yoga will bring us to the reunion with God. No matter how the initial point it is, the end attained is the same. The following are brief explanation about the four paths as mentioned above.

1) Karmayogamarga (duties by duties)

Karmayogamarga is the path of activity through selfless services, bringing attainment to God through selfless services.

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This yoga poses the rejection to the result of deed. *Karmayoga* teaches how to work for the sake of work itself, namely the devoid of bondage. Similarly, how to use the energy for the sake of good benefit. The motto of a *karmayogin* (a person who is proficient in Karmayoga) is 'Duty is for the duty itself.' To a *Karmayogin,* work is worship, so every single work is turned into worship to God. A *karmayogin* is not bound to karma (law of cause and effect) because he or she presents the result of his or her deed to God. '*Yogah karmasu kausalam,*' Yoga is a skill in an activity (Sivananda, 1997: 127-128). Every work undertaken as the manifestation of *bhakti* to God is explained in Bhagavadgita IX: 27-28 as follows: "O, Arjuna, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever you practice as austerity, O Arjuna, do it as an offering unto Me! Thus, shall you be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the Yoga of renunciation, and liberated, you shall come unto Me." On the other part of Bhagavadgita (III:19, 30), it is mandated: "Therefore, do your action which should be done; for, by performing action without attachment.....Hand over all of your deeds to Me..... Renouncing all actions in Me, with the mind centered in the self, free from hope and egoism, and from (mental) fever, do you fight."

Sivananda (1997: 128-129) adds; "Once people have neglected every demand to their work, including all demands for their success, so the deed of *Karmayoga* will not return to them, instead it contaminates and enhances their egoism. Such a deed does not leave any traces. In general, a work gives pleasant fruits or miserable fruits as its effect. Every single work adds a chain to the bondage of *samsara* and brings it to rebirth. It denotes a definite karmic law. However, through the practice of *Karmayoga*, the effect of karma can be removed, and the karma itself turns

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to sterile. The same work should be performed with the proper mental attitude, proper spirit, proper desire through yoga, without bondage and expectation to its fruit, with harmonious mind both in success and in failure. No additional chain occurs to such samsara bondage. Conversely, it freezes the heart and helps attain the freedom through coming down of enlightenment of God or the daybreak of wisdom. Practitioner of *Karmayoga* immensely requires high moral discipline and control against the senses. On that account, *Brahmacarya* (celibate) is actually important. Endeavors of virtue like tolerance, concord, sympathy, affection, balanced mind, cosmic love, patience, determination, humbleness, philanthropy, nobility, self-control, anger control, non-violence, honesty, food diet, drink, sleep, simplicity and steadiness are very necessary. Every person should carry out one's duty pursuant to one's respective *varna* (profession based on talent or tendency) and *ashrama* (stages of life), namely social group and stages of life. It is useless to leave one's own duty and tend to undertake other's duty. Some people think that *Karmayoga* is the lower category. They consider that conveying water, washing dish, serving to feed indigent people and sweeping the floor are contemptible works. Such thinking denotes a great mistake because they do not understand about the technique and nobility of *Karmayoga*. Sri Krishna, lord of the three worlds, plays a role as the charioteer of Arjuna; even He is a shepherd of the flock."

In view of sacredness perspective, there are *subha* and *asubhakarma*. (1) *Subhakarma* is any activity of sacred person such as thinking, saying and acting (seeing and listening) sacredly. One who behaves and acts like these, never thinks about something bad, even though public opinion is thought, and looks bad, this person remains to think and have sacred perspective, and so do his or her words and actions. (2) *Asubhakarma* is any

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contrary action to the sacred one or *asubhakarma.* Of course, there are semi-sacred and semi-unconsecrated, or neutral activity, but such karma will not be discussed here. One who always performs *asubhakarmic* deeds is categorized into satanic human or animal human. Indeed, there are human of this kind. They only consider themselves good while others along with its karma are bad. Ego (*ahamkara*) belonging to this kind of human is very high, while that of others are always wrong. Everything is considered bad. In terms of truth content, karmic law can be divided into three, namely (1) *Sat* (sacred karma), (2) *Dush* (bad karma), and (3) *Misra* (mixed karma, maybe sacred or bad). In terms of its period, the karma can be divided into (1) *Sancita* (remains of karma that has not been completely enjoyed during the previous birth, and should be enjoyed in this life), (2) *Prarabdha* (result of karma enjoyed in this life), and (3) *Agami, Wartamana* or *Kriyamana* (result of karma enjoyed in the afterlife). Swami Sivananda gives comparisons to the three karmic laws as follows. A farmer usually has a rice granary where he can store his harvested rice. Such rice granary can be analogized into *Sancita*. Some portions of the rice have been sold and put in the stall, and the sold ones is *Prarabdha,* while the ones put on the stall but has not been sold yet and they will be sold immediately, it is *Agami, Vartamana* or *Kriyamana.* The three karmas are actually continuous and sustainable within the life of creatures without exception because they are just. In terms of content of *Triguna*, it is divided into *Sattvam* (silent), *Rajas* (dynamic) and *Tamas* (dormant/lazy) that divided further into (1) *Vikarma*, all activities containing much *Sattvam* quality, (2) *Sahaja*, all activities containing much *Rajas* quality, (3) *Akarma*, all activities containing much *Tamas* quality. In view of rank and frequency, it is divided into (1) *Nitya* (committed everyday), (2)

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Naimitika (committed irregularly), (3) *Kamya* (special activity), (4) *Nishida* (bad karma having *Rajas* and *Tamas* quality) and (5) *Prayascita* (karma categorized into *subhakarma* or good karma. In view of its content of bondage, it is divided into (1) *Vishaya* (attached/worldly karma), (2) *Sreyo* (karma getting closer to God), and (3) *Misra* (mixture of *Vishaya* and *Sreyo)*. In view of the target, it is categorized into (1) *Ista* (dedicated as the form of bhakti to God) and (2) *Putra* (dedicated for the sake of public interest). Ultimately, the karma is distinguished into the impact resulted, namely (1) *Ayu* (once lifetime), (2) *Jnana* (level of intelligence), (3) *Darsana* (attitude and celibacy), and (4) *Bhuta* (form of birth). Various kinds of those karmic perspectives can be reviewed as follows:

Karmic Perspective	***Types of Karma***	***Good, bad and neutral quality of karma***	***Color of Karma***
1. Degree of Sacredness	*Subha*	Good	White
	Asubha	Bad	Black
2. Degree of truth	*Sat*	Good	White
	Dush	Bad	Black
	Misra	Mixed	Grey
3. Degree of result speed	*Sancita*	Neutral	Grey
	Prarabdha	Neutral	Grey
	Agami/Kriyamana	Neutral	Grey
4. Triguna Content	*Vikarma/Sattvika*	Good	White
	Sahaja/Rajasika	Neutral	Grey
	Akarma/Tamasika	Bad	Black
5. Relation of Physic-Mental-Spiritual	*Physical*	Neutral	Grey
	Mental	Neutral	Grey
	Spiritual	Good	White

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6. Degree of frequency	*Nitya (always)*	Neutral	Grey
	Naimitika (sometimes)	Neutral	Grey
	Kamya (special)	Neutral	Grey
	Nisidha (bad)	Neutral	Grey
	Prayascitta (sacred)	Good	White
7. Degree of bondage	*Vishaya*	Bad	Black
	Sreyo	Good	White
	Campuran	Neutral	Grey
8. Target	*Ista*	Good	White
	Putra	Good	White
9. Result of birth	*Ayu*	Neutral	Grey
	Jñana	Neutral	Grey
	Darsana	Neutral	Grey
	Bhuta	Neutral	Grey

Thus, the types of karma can be made into method comprehensively on *Karmamargayoga* elected from someone pursuant to talent or their intention. Type of *Karmamargayoga* plays important role to those who would like to initiate reunion with God through path.

2) ***Bhaktiyogamarga*** (loving for the sake of love itself)

Sivananda (1997: 129-130) states that bhakti poses a profound love affection to God, denoting a path of obedience or *bhakti*). *Bhaktiyoga* is favored by most of human being. God poses manifestation of affection and can be manifested into enthusiastic love of wife to husband and absorbed everything. Love to God should always be attempted. Those who love God do not have desire or sadness. They never hate living beings or anything, never get interested in worldly thing. He embraces all within the caress of love affection. *Kama* (worldly desire) and *trisna* (longing) are the

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enemy of *bhakti* feeling. As long as there is a single trace of desire to worldly object, one is unable to have a longing to God. *Atma-Nivedana* is the wholehearted self-surrender to God, denoting the highest stepping ladder of *Navavidha Bhakti* or nine ways of *bhakti*. *Atma-Nivedana* is *Prapartti or Saranagati*. Devotees get reunion with God through *Prapartti* and obtain the grace of God called *Prasada*. Love affection of God and enthusiastic passion enjoyed because union with God is indescribable with proper words. Only dumb man tasting the delicacy of food that cannot described that matter. It could only be shown to some selected people. Only those who have undergone affectional love will be able to see, hear and talk about it because they keep on thinking about Him. *Bhakti* denotes one of the most spiritual sciences, on that account those who have affection to God are actually rich. There is no single sadness other than *bhakti* or devotion to God. Name, quality and *lila* (games) of God represents the most important to be bear in mid. Lotus feet (sacred abode) of God is the most important object of meditation. His devotees drink the honey of *prema* or Divine love affection. There is no social class, belief, family, race among the devotees, because God never discriminate based on such particular things. God sees the purity of heart of His devotees, so everyone can become the devotee of God. The untouchable Nanda, Ramdas, a robber; Kannappa, a hunter; and Kabir, a man who is diligent about Islam, all denote worshiper of God and great holy men. Kannappa, a barbaric and less educated man vomits water from his mouth onto Linga and presented the flesh of boar, becomes the best devotee. Alwar Vaisnawa and Nayanar Siva from South India are from different classes.

Methodology to improve the devotion to God according to Bhāgavata Purana (VII: 52.23) in the book *Trishandhya, Sembahyang dan Berdoa* or Trishandhya, Worshipping and Saying Prayers (Titib, 2003: 14-15) is distinguished into nine types called Nanvidhabhakti, as follows:

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(1) *Sravanam*—learning about the greatness of God through reading or listening to the reading of scripture.
(2) *Kirtanam*—saying or chanting the names of God
(3) *Smaranam*—remembering the names of God
(4) *Padasevanam*—serving God, including providing help to His creations
(5) *Arcanam*—worshiping the greatness of God
(6) *Vandanam*-- bowing and performing devotion to God
(7) *Dasya*—serving those who are in need
(8) *Sakhya*—considering God as a friend indeed who provides help when we are in danger, and
(9) *Atmavedanam*—surrendering the self totally to God

Other than the nine methods as mentioned above, it should be grown a spiritual attitude that is very intimate to God. It is called *bhava* (Mahadevan, 1984: 91, Shakuntatla Jagannathan, 1989:75) consisting of:

(1) *Santabhava.* A devotee (practitioner of *Bhaktiyogamarga*) behaves like a child to his own father. He considers God as Father filled with great affectional love. For instance, a child named Dhruva considers Vishnu as his own father.
(2) *Vatsalabhava*—A devotee behaves like a mother to her child. For example, it is like Yasoda to her son Sri Krishna and Kausalya to Sri Rama.
(3) *Sakhyabhava*—A devotee behaves like a close friend who are very intimate, like Arjuna and Sri Krishna or a fisher named Guha and Sri Rama.
(4) *Dashyabhava*—A devotee behaves like a servant to his or her employer, like Shita to Sri Rama.
(5) *Kantabhava*—A devotee behaves like a wife to her husband, as Sita to Sri Rama.
(6) *Madhuyabhava*—A devotee behaves like a cow shepherd at Vrindavan to Sri Krishna.

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Other than the nine methods and six attitudes of *Bhaktiyogamarga* as mentioned above, there are two spiritual attitudes (Jendra, 2005:6) as follows:

(1) *Markata Bhakta*—is the attitude of a devotee relying on self-power, like a monkey baby that should cling on the waist of its mother, when its mother moves it. If it cannot hold tightly on its mother, the baby of monkey will fall down. Mother of the monkey here represents God, while the monkey baby is a devotee or *bhakta*.

(2) *Marjara Bhakta*—is the attitude of a devotee like a kitty baby surrendering itself to its mother. The mother brings along the baby wherever it goes pursuant to its desire. It surrenders without using the power of its own. The mother of cat here represents God, while kitty baby represent a devotee or *bhakta*. An example of *bhakta* having the attitude like *Marjara Bhakta* is Prhlada who surrenders himself to Vishnu,

Bhaktiyogamarga (in Mahadevan, 1984:89) is also distinguished into as follows:

(1) *Vaidhibhakti* or *Aparabhaktim* namely formal *bhakti* (ritualistic) like performing regular worship (*nityakala*) and incidental one (*naimitikakala*) namely worship on particular time for particular purposes, too. This *bhakti* is considered lower than *Mukhyabhakti* looking like *Markata Bhava.*

(2) *Mukhya* or *Parabhakti*. This does not look formal, but intensive in attitude and its behavior is always close to God. This kind of *bhakti* looks the same as *Marjara Bhava.*

Thus, several methods or ways of *bhakti* to God through *Bhaktiyogamarga* has been described in details.

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3) *Jnanamargayoga* (the path of spiritual understanding)

Sivananda (1993: 133-134) states that *Jnanayoga* is the path of knowledge. *Moksha* (or the highest goal of life of human denoting a reunion with God) can be attained through the knowledge on Brahman (God). The release can be achieved through identity realization of the individual soul with supreme soul or *Brahman*. The cause of attachment or misery is *avidya* or ignorance. The soul is small because ignorance describes himself lazily to be separated from Brahman. *Avidya* plays a role as curtain or layer and covers the soul from the truth, namely have Divine quality. The knowledge on *Brahman* or *Brahmajñana* unveils this curtain and makes our soul lay on *Sat-Cit-Ananda Svarupa* (main quality as existence-consciousness-bliss) of itself. *Jnana* is not only the knowledge on intelligence, listening or justifying. It is not only agreement of intelligence, but also direct realization of a unity or unification with the supreme one becoming *paravidya*. Intellectual belief only will not bring one to *Brahmajñana* (knowledge from the absolute). Students of *Brahmajñana* should equip themselves first with three methods namely, (1) distinction (*viveka*), (2) non-attachment (*vairagya*), (3) six types of virtue (*sat-sampat*) consisting of (1) composure (*sama*), (2) restraint (*dama*), (4) refusal (*uparati*), patience (*titiksa*), (d) belief (*sraddha*), (e) concentration (*samadhana*) and (f) profound longing for freedom (*mumuksutva*). Later on, he listens to scripture by solemn sitting in front of lotus feet of a teacher who does not only master the Vedic scripture (*Srotriya*) but also has steadiness in Brahman (*Brahmanista*). Afterward, the students perform contemplation to discharge any worries. Then, they practice deep meditation and attain *Brahma-Satsakara*. He is a *Jivanmukta* (attining moksha, get reunion with God in this life).

There are seven phases of *Jnana* or knowledge, namely (1) aspiration to the truth (*subheca*), (2) philosophical quest

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(*vicarana*), (3) thinking refinement (*tanumanasi*), (4) light quest (*sattwatti*), (5) spiritual separation (*asamsakti*), (6) spiritual vision (*padharthabhawana*), and (7) supreme freedom (*turtya*). Between *atma* (source of life) in human body and *Atma* (*Brahman*—source of life of universe) is described as two birds on a single tree. One perches on the peak while another perches beneath. The bird on the peak looks silent, elegant and filled with greatness forever. Sometimes, it dances in happy mood, while on other occasion it is sad. Now, it is happy and few minutes later, the bird cries. Sometimes it tastes bitter fruit and feels queasy. It looks upward and sees other beautiful birds in golden feathers that always look happy. It also would like to have golden feathers, but it soon forgets it. Again, it tastes very sweet and bitter fruit, so that it would like to become a bird as the one above it and immediately leaves the fruits and turns silent again and filled with happiness, as the birds above it. The upper bird is Brahman, while the lower bird is soul or individual atma picking the fruit of its karma, namely happiness and sadness. It gets strikes and poundings in the battlefield of life. It develops *vairagya* (non-attachment), distinction and concentration to God, performs meditation, obtains self-realization and enjoys the immortal happiness through reunion with God.

Jnanayogamarga is the path of knowledge. Maharishi Shankara (Mahadevan 1984:94-97) who was famous for its *Advaita* philosophical teaching considered the *Jnanayogamarga* principle as freedom. Stupidity or *Ajnana* denotes the root of all imperfectness and miseries in the world, all of them can be released through *jnana* or knowledge. Stupid people see the soul different from the absolute (*Brahman*). Through the knowledge, the soul (*atman*) can attain reunion with *Brahman*. *Moksha* is not a future condition after one dies. It can be achieved today through activity. Result of the activity is not eternal, while moksha is

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eternal. Shankara refers to the authority taken from the scripture saying *tarati sokam atmavit* or the one knowing the Self (*atma*) crossing the ocean of miseries; *brahmavid brahmaiva bhavati* or the knowing Brahman, becoming Brahman; *nanyah pantha vidyate 'yanaya* (no other path, except of that one) and so forth.

There are two phases of this disciplines, namely (1) preparation of moral, intellectual and emotional. This discipline consists of the capability of distinguishing the eternal and non-eternal, non-attachment to personal interest (ego), to develop virtues like composure (*sama*), capability of self-restraint (*dama*), contemplation (*uparati*), drawing the self from sensual objects (*titiksa*), concentration (*samadhi*) and faith (*sraddha*). Finally, the attainment of freedom, (2) the method consists of *sravana* (learning scripture, chiefly Vedanta from a teacher having expertise in the field), *manana* (reflecting sacred teaching as mentioned in Upanishads) and *nididyanasana* (performing contemplation). According to this learning process, the first knowledge obtained is not merely theoretical knowledge (*paroksa*), but also practical knowledge (*aparoksa*), realizing the Supreme God. By the awakening of this wisdom, one will become a *Jivanmukta*, namely realizing *Moksha* in this life with this body.

Bhagavadgita through some slokas explain about Jnana and Sri Krishna tells that a *Jnanin* is very loved by Him. *Jnanayogamarga* is fire burning all karmas (Bhagavadgita IV.19), like burning fire reducing the materials into ash, thus the fire of knowledge burns all karmas into ashes (Bhagavadgita IV.37), with the sword of knowledge (of the Self) cut asunder the doubt of the self born of ignorance (Bhagavadgita IV.42), by knowledge one could attain Him even though that person was sinful. He will cross all evils by boat of wisdom (*jnana*) (Bhagavadgita IV.36), many people are successful and turn sacred because they have perform discipline of knowledge and attain My-existence (Bhagavadgita IV.10). Verily

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there is no purifier in this world like knowledge (Bhagavadgita IV.38), by knowledge all karmas run out (Bhagavadgita IV.25), all karmas will run out without remains ending in knowledge, *Jnanayoga* is higher than *yajña* (sacrifice) (Bhagavadgita IV.33), the knowledge will be obtained through faith and knowledge, high peace will be attained (Bhagavadgita IV.39).

Those are several kinds of methods to attain God through *Jnanayogamarga* namely by performing the path of knowledge and wisdom. This path is considered the highest compared to the others.

4) *Rajayogamarga* (psychological path)

Rajayoga is the path bringing the reunion with God, trough self-restraint, self-control and mind control. *Rajayoga* teaches how to control the senses and *vrittii* mental or the symptom of mind emerging from the mind itself. It also tells us how to develop concentration and how to comingle with God. In *Hathayoga* lies a physical discipline, while in Rajayoga concerns with the mind discipline.

Yama, Niyama, Asana, Pranayama, Dharana, Dhyana, and *Samadhi* are the eight limbs of *Rajayoga. Yama* and *Niyama* establish ethical discipline to purify the heart. *Yama* consists of *Ahimsa* (non-violence), *Satya* (honesty), *Brahmacarya* (celibate), *Asteya* (non-stealing) and *Aprigraha* (non-receiving luxury). All virtues root in *Ahimsa. Niyama* is obedience, and it consists of *Sauca* (inner and outer purification), *Santosa* (spiritual satisfaction), *Tapas* (simplicity/self control), *Svadhyaya* (learning scripture and mantra chanting) and *Osvarapranidhana* (self-surrender to God). Those who has steady in *Yama* and *Niyama* will get advance quickly in performing *Yoga* in general. By *Yama* and *Niyama,* one will be able to realize *Cittasuddhi* and *Atmasuddhi* (conscience of the heart).

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Asana, Pranayama and *Pratyahara* denote a preliminary equipment of *yoga*. *Asana* is a steady posture. *Pranayama* is the control of breath, engendering composure and steadiness of mind and well-being. *Pratyahara* is the withdrawal of senses from its objects. One should perform *pratyahara* in order he could see in his inner self and have a good mind concentration.

Dharana is mind concentration on an object or *chakra* in *ishtadevata*. Then, *Dhyana* or meditation flows incessantly from the thinking of an object that later on brings to the condition of *Samadhi*. At this condition, the meditation and object of mediation become one. All *vrittii* namely symptoms of mind accumulate. The mind loses its function. All *samskaras*, impressions and *vasana* (tendency and refined mind) have been burnt entirely and yogi (perpetrator of yoga) is freed from birth and death. He achieved *kaivalya* or final freedom (absolute freedom).

A *yogi* concentrates on *chakras*, mind, sun, star, elements of universe and so forth, and attains super human knowledge and obtained the mastery on such elements. Power of concentration is only the key to open the house where to keep the treasures of knowledge.

Concentration cannot emerge within a week or a month because it really takes time. The control in performing concentration denotes an important interest. *Brahmacarya*, a cold and appropriate place, association with sacred people (*satsanga*) and sattvika are auxiliaries in concentration.

Concentration and meditation lead people to *Samadhi* or experience of supra consciousness, having some levels of climbing, completed with consideration (*vitarka*) analysis (*vicara*), bliss (*Ananda*), and self-consciousness (*asmita*). Thus, *kaivalya* or the highest freedom can be achieved.

Siddhi or mystic power emerges at its own when *yogi* gets progress in the implementation of yoga. This *siddhi* is something

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like clairvoyance and clairaudience becoming the obstacle of spiritual path. He should keep away from them without regret and keep on leading to the goal, namely *Asamprajnata* or *Nirvikalpa Samadhi*. In truth, spiritual has nothing to do with these powers because they constitute the side result of concentration. Those who are looking for *siddhi* are the figure of worldly human or a figure of household. Without carefulness, one could be destroyed.

Yogasutra scripture by Maharishi Patanjali is the main handbook for one who takes the *Rajayogamarga*. A yoga teacher having a wealth of experience and expertise will easily implement this path. The book states that yoga is an activity to control the activity of mind. Practicing to withdraw all attachments of mind to sensual objects is very emphasized by *Rajayogamarga*. Concentration was begin from the real object, or material object looking real, increased to refine or abstract objects. Other concentration is by contemplation to God. Other path is by repeating the chanting of the Mantra Om (Raghvan, 1987: 333).

By committing *Astanggayoga* or eight phases of yoga, one will attain the unity and unification with God. *Astanggayoga* consists of (1) *Yama*, (2) *Niyama*, (3) *Asana*, (4) *Pranayama*, (5) *Pratyahara*, (6) *Dharana*, (7) *Dhyana*, and (8) *Samadhi*. At a glance, the explanation about each element has been given in previous pages.

5) ***Vibhutiyogamarga*** (the path of deep understanding on His nobility)

In the Bhagavadgita IX and X is explained bout the basic of *Rajayoga* teaching and *Vibhutiyoga*. The *Rajayoga* teaching denotes the fundamentals to reveal several kinds of secret of God described in the form of inner condition. Conversely, the teaching of *Vibhutiyoga* is physical description based on the observation or four spirituals. The word *Vibhuti* means the

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greatness and nobility of God. Meaning and goal of *Vibhuti* teaching based on Bhagavadgita is as an answer or gives answer toward the questions putting into question the characteristic of God. Arjuna invokes Sri Krishna in order He could explain the essence of omnipotence and supreme nobility of God. By such understanding, one will not make mistake in conducting the approach. Based on the description obtained in Bhagavadgita, Hindu devotees could know God along with His various nobilities exceeding that of existing characteristic. By the expression that God is the gods of all gods, the wisest, all-knowing, all-justice, supreme, all-sacred, best of the best, greatest of the greatest , smallest of the smallest, highest of the highest and other great characteristics. This is one of the forms in *Vibhutiyoga* teaching. Therefore, the essence of *Vibhutiyoga* is the explanation that human being realizes the greatness aspect of God because if talk about God, its quality is all-secret, so to understand such all-secret becomes the target and teaching of *Vibhutiyoga* (Wiana, 1994:57-58).

Vibhutiyogamarga can be taken by understanding the greatness of God through various creation of Him, ranging from the understanding on the great universe until the small universe, namely the human body. By concentrating on particular point in the body such as heart, tip of nose, forehead and so forth, one could obtain particular spiritual symptoms. Concentration takes human to tranquility, becoming an endeavor to contemplation. Concentration, contemplation and union with the object are called *samyama.* If one could perform this he would obtained a light of knowledge called *Vibhutipada* (Raghavan, 1987:335).

Above is one of the simple measures in performing *Vibhutiyogamarga.* Though the five main paths to reach God seem different, actually the paths become a single unity and cannot be distinguished. *Jnanayoga* is an axe to cut off any attachment. The

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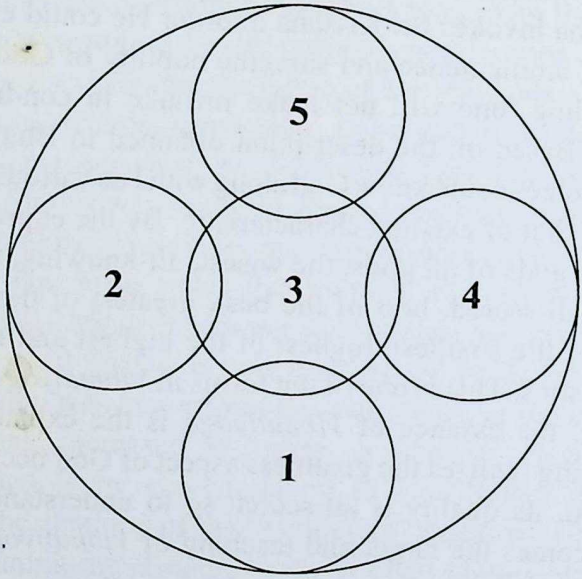
following can be described in the form of scheme regarding to the five paths where they intersects one another.



Remarks:

1. *Karmayogamarga*—the path of works dedicated as devotion to God.
2. *Bhaktiyogamarga*—the path of love affection and sacrifice to God and His creations
3. *Jnanayogamarga*—the path of spiritual knowledge
4. *Rajayogamarga*—the path of psychology and training on physical and ritual purity
5. *Vibhutiyogamarga*—the path of understanding on His greatness.

Every yoga intersects one another, mutually support in the achievement of God. The outermost environment is the yoga teaching in the whole. Central circle is *Jnanayogamarga,* by this

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path all attachments of karma could be removed (Bhagavadgita IV.25)

Furthermore, about the media to reach the yoga path can be explained as follows:

1) Non-verbal media

Non-verbal media are the media in the form of effigy, picture of gods and goddess or sacred persons, *yantra* (particular geometrical line), sanctum, altar, temple, prasada, mandir, *ganta* (holy bell), traditional music (gamelan of wayang and so forth), peak of a mountain, expansive sea, sun, months, stars and forth.

2) Verbal media

(1) Traditional written media (writing on *lontar* leaf, or writing book as the means of *Likhitajapa* namely performing *japa* by writing *Omkara* or one of the close God' name that could be perceived or name given by a spiritual teacher on a piece of paper.
(2) Print media as reading materials or pictures of particular symbols regarding to God, goddess or sacred teacher.
(3) Electronic media can be in the form of cassette or Compact Disc (CD) chanting melodious spiritual songs, contains guidance or film related to the endeavor to cover the distance to God.

Those are methods and media used in covering the *Yogamarga* leading to God.

Spiritual Location as the Center of Ananda

Spiritual location is very determining in looking for God. Places considered good as mandated in the Veda consist of as follows:

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'The places categorized into silent (*uphavare*), at mountainous area and on the rivers, the place where maharishis obtained pure thinking' (Agveda III.6.28)

'A large amount of water coalescing into a river flows together into the sea or ocean. The pure water, either from the spring or sea, has the power to purify' (Rigveda II.35.3)

'Where to establish a worshipping place (sanctum/ *agnihotra*), and rooms used to keep foodstuff (rice, wheat, corn); the place where *yupa* (monument of sacrifice) erected (pole of yajña/flying flag), the place of Brahmins mastering Yajurveda worshipping God by Rigvedic mantra and chants Samaveda, those are the places where a yogi, worshipper of God always performs it during all seasons. It is a holy place to have *samadhi* for the sake of his own soul's safety' (Atharvaveda XII.1.38)

All-loving God, hopefully you will be willing to abide within our conscience (our body as temple), like calves grassing on the green meadow, just like a girl at her own house; (Rigveda I.9.13)

Temple is established to invoke the presence of God (*Sanghyang Widhi* and *Sakti)* and along with His manifestation, from basic element, *prithivi* up to His Sakti. Concrete form in the form of sanctum is the abode of God. One should commit contemplation and worship through that place.

Those are some holy places used to perform yoga or attain God. Such places are believed to be sacred and if they are considered less sacred, the places used to get in touch with God will be purified in advance. Sanctum is believed by the Hindus

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as the center of Ananda, a spiritual center extending unparallel happiness because when one attaining the level of high *samadhi* actually he has got reunion with God. This unity and unification is known as *sukha tanpawali duhkha* (Balinese, endless happiness), *nirvana, nissresaya, mukti, jivan mukta* or *moksa*.

Epilogue

Some people saying that implementation of *Karmayoga* is the only way to freedom. Meanwhile, some others say that *Bhaktiyoga* to God is the only way to be free. There is also people consider that the path of Jnanayoga is the best. Then, there are some people saying that combination of these three paths is efficacious to attain the freedom. Combination of Yoga constitutes the form of *Sadhana* or the path that is very appropriate and precise. In human thinking, there are three kinds of deformity, namely *mala* or impurities, *viksepa* or anxiety and *avarana* or veil of impurities. By committing *Karmayoga*, the impurities of mind could be purified. Anxiety will release by *Upasana* or *Bhaktiyoga*. Veil of impurities can be unveiled by performing *Jnanayoga*. Then, it is only by doing so self-realization could be possible. If seeing the face in front of mirror, one should remove the dusts first, keep it steady all the times and unveil its screen. Similarly, self-realization works in similar manner.

Combination of Yoga itself will render integrated personality development. In addition, it will develop the mind, heart, conscience and hand of a person heading for perfectness. To poise in all direction, it becomes the aspiration of religion, in this regard can be attained by undertaking the combination of Yoga.

Considering the single self of universe on all beings is *Jnana* or wisdom; loving this self is *Bhakti* or devotion, or obedience; and serving the self is *Karma,* or activity. If *Jnanayogin* attains the wisdom, he is bestowed with devotion and selfless works.

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Karmayoga is for one who spontaneously states his spiritual quality because he sees the single self on all beings. If devotee arrives at perfectness in *bhakti,* he will be given a wisdom and activity. To him, *Karmayoga* also denotes a spontaneous statement of the God's quality because he considers God omnipresent. *Karmayogin* achieves wisdom and devotion if his activity is selfless at all. The three paths is actually one, since there are three different temperaments putting emphasis on one of the inseparable elements. Yoga provides several ways, by doing so the self is visible, lovable and understandable (Sivananda, 1997:135).

It is the perspective of Hinduism providing freedom to devotees to take any paths available pursuant to one's personality as mandated in Vedic scripture as follows:

"Those practicing different religions and speaking different languages should coexist on this earth, live harmoniously like a single family, as a cow's mother provides its milk to all human beings all the times, and so does the earth gives happiness to the entire human beings" (Atharvaveda, XII.1.45).

"In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O Arjuna! (Bhagavadgita IV.11)

Om Santih Santih Santih Om. I hope that God's grace would exude and disseminate peace within the heart of everybody, peace on earth and peace all the times.

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THE RELATIONSHIP OF INDIAN-BALINESE HINDU

Agnihotra Resurrection in Bali

Yatra suhardam sukritam –agnihotrahutam yatra lokah, tam lokam yamniyabhisambhuva sa no ma himsit purusan pasumsca.

Atharvaveda XXVIII.6

(Where high-minded people, peaceful-minded people and those presenting *Agnihotra* live, there community leader works well, maintains people, does not hurt them and their cattle.)

Preliminary

The relationship of Bali to India has been intertwined since the beginning of Common Era. It is evidenced by the finding of many potteries belonging to Arikamedu type originating from South India, specifically found in the area of Pacung, Buleleng (North Bali), in addition to relationship of Bali to China during the Ancient Tang Dynasty and New Tang Dynasty. When the written documents were found, the relationship of Bali to India was proved intensive as indicated by the information on various inscriptions scattered in Bali, both written in Sanskrit and ancient Balinese language in ancient times.

In the pre-independence era, precisely in 1927, Rabindranath Tagore, a magnificent and the first poet in Asia receiving the Nobel Prize in literature, paid a short visit to Bali. Such a visit made Tagore greatly admire Bali as proved when he was coming back to his home country, where he wrote a play entitled *Sagarika*,

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which meant a daughter of the ocean. He described Bali as a beautiful and graceful daughter but she had to be separated from a prince from India.

After the independence, several youths of Indonesia, including the youth of Bali studied to India, where some of them attended lectures at Santi Niketan (a university founded by Tagore's father), Benares Hindu University and others. The Hindu leaders from Bali who had successfully completed their higher education in India were (the late) Prof. Dr. Ida Bagus Mantra, the former Governor of Bali and Indonesian Ambassador to India, (late) Gde Pudja, (deceased, former Director General of Hinduism and Buddhism Guidance), Prof. Dr. Tjokorde Rai Sudharta, Dr. Nyoman Sujati, Nyoman S. Pendit and others.

On the other hand, a Hindu missionary such as Narendra Deva Pandit Shastri came to Bali in 1951 and married to a Balinese girl and lived in Bali. Together with prominent Hindu figures in Bali such as I Gusti Bagus Sugriwa, Dr.I Gusti Made Tamba,

Ida Bagus Wayan Gede, Guru Wayan Reta and others, he formulated the Hindu teachings commenced with the publication of books on Pooja Trisandhya, Veda Parikrama, History of Hinduism in Bali, History of Bali Dwipa and others. In 1953 to 1957 came a scientist and founder of the International Academy of Indian Culture, namely Prof. Dr. Raghuvira together with his daughter and son like Lokesh Chandra, Sudarshasa Dewi Singhal and others reviewed the philosophical books such as the Vrihaspati Tattva, Ganapati Tattva, Tattvajñana, Mahajñana, Bhuvanakosa and so on.

In the 1990s, precisely in 1993 the author completed the Ph.D. education in the Vedic Department of Gurukul Kangri University, Haridwar now Uttarancal; Prof. Drs. I Ketut Widnya, M.Phil., Ph.D. at Delhi University; Prof. Drs. I Ketut Subagiasta, D.Phil. at Allahabad University, Prof. Dr. I Gusti Putu Phalgunadi

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also completed his Ph.D. program at Gurukul Kangri University and some colleagues are still completing their MA program and this year 2012 some other colleagues are also completing their Ph.D. program in various cities in India.

In 1993, exactly on November 10-20, 1993, the first entourage of *Tirthayatra* or pilgrimage left for India handled by Krishna Tour and Travel. Now, quite a lot of travel agencies handle hundreds of Hindus performing the Tirthayatra. At the same time, more and more people study about the Vedic scriptures and read the Ramayana and the Mahabharata text in the original English translation and various Hindu books published in India. Besides, some Balinese people come to India to study and practice the Agnihotra ritual that has ever lost on this island. Now, it is implemented almost throughout Bali, especially the event handled by the Homayajna Veda Poshana Foundation that for the very first time has prepared priests the *hotri*, namely the priests officiating over the Agnihotra where more than 20 people have been initiated by (the late) Ida Pandita Mpu Mahabirudaksa from Griya Lebah Pangkung, Mengwi, Badung.

Agnihotra in Vedic and Sanskrit Literature

The oldest source of Homa Yajña/Agnihotra ritual can be encountered in the Vedic scriptures, mainly Rgveda (X.66.8). Similarly, it can be found in the Atharvaveda (VI.97.1) and others which traditionally known by the Hindus in India as Yajña or Yaga. Therefore, when we hear the Hindus in India perform a Yajña or Yaga is no other than the Agnihotra although the lexical meaning of Yajña or Yaga is much broader than the Agnihotra. Lexically, the Agnihotra (masculine, neuter and feminine) is sacred offering presented to Lord Agni (sacred fire) especially milk, milk oil and sour milk. There are two kinds of Agnihotra conducted regularly 2 times a day, namely in the morning and

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evening (*nitya* or *nityakala*) and the incidentally held Agnihotra (Kamya or naimitikakala/Monier, 1993: 6).

Another term for Homa Yajña/Agnihotra is Huta (offerings to Lord Agni). Therefore, we also know the term Hotṛi which also means fire. Agnihotra is also called *Hayan* and *Havani* meaning spoon (which in Sanskrit is called *Juhu*) used to pour liquid offerings. The name *Homa* implies liquid offerings poured into the sacred fire (Loc. Cit.). Other sources on Agnihotra ritual are the books of Brahmana such as Kausitaki, Sathapatha and Aitareya Brahmana. Furthermore, when we see Sutra books specifically about Kalpasutra, Griyasutra, Srautasutra and others, we always find information on the importance of Homa Yajña /Agnihotra ritual. The books Srautasutra (Asvalayana S.S.II.1.9, Sankhayana S.S.II.1, Latyayana S.S.IV.9.10., Katyayana S.S.IV.7-10., Manava S.S.I5.1., Varaha S.S.I4.1., Baudhayana S.S.II., Bharadvaja S.S.V, Apastamba S.S.V1., Hiranyakesi S.S.III.1-6, Vaikhanasa S.S.I, Vadhula S.S.1., Vaitana S.S.5-6) describe various forms of Homa Yajña / Agnihotra ritual which can be generally described as follows:

An executor of *Agnyadhana* should present offerings every day to sacred fire of Agnihotra in the morning and afternoon whether it is done by individuals or under direction of an Adhvaryu. If no Adhvaryu man officiating over the ceremony, the family head can do it especially on the full moon and when the new moon rises. From the Brahmana and Srautasutra books, we get information about the rewards obtained by those who present or perform Agnihotra, where it is stated that all their wishes will be fulfilled. The sacred fire should remain to light in the home of Grihastha. Those who regularly perform the Agnihotra, then their prosperity will be realized. Agnihotra by presenting grains, dairy oil, milk, sour milk and others in India are now called *Samagri*, followed by pronunciation of mantras, especially the Vedic mantras and

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it should be performed by people during their life or until they reach a stage in the life as Sannyasin (Gopal, 1983: 535). Homa Yajña/Agnihotra is a mandatory offering made by any Grihastha because only Grihastha has the capability of performing the Yajña perfectly, and the Agni referred in the Agnihotra is God Almighty where if executed in the morning, the offering is addressed to Lord Surya with the mantra in use :

Om Bhur Bhuvah Svah Om Jyotih Jyotih Surya Svaha

and if it is performed in the afternoon (early evening), it is used to address to Agni by reciting mantra (Abhinash Chandra Das, 1979: 493) as follows:

Om Bhur Bhuvah Svah Agni Jyotih Jyotih Agni Svaha

Later, in the holy books like the Itihasa, Puranas and other scriptural sources such as Agama and Tantra, the Agnihotra ritual is always held. By all means, other than using Vedic mantra, it also uses the Puranic, Agamic or Tantric mantra. Now, we see that every Hindu ritual activity in India, the Agnihotra poses a special offering. In other words, every wedding, funeral, Sarira Samskaras ritual (in Indonesia is known as Manusha Yajña) and religious holidays, the Agnihotra is always implemented. For the Arya Samaj Sampradaya founded by Swami Dayananda Sarasvati (1875), then this ritual is a sacred obligation that must be carried out.

Agnihotra Pursuant to Old Javanese (Kawi) Literature

When we open our oldest Old Javanese source, in the early part of the Kakawin Ramayana (I. 24-30), namely when the King Dasaratha pleaded the birth of sons through the organization of Agnihotra led by Maharishi Risyasrengga of Gadhi descendant, we can get information about the ceremony as follows :

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Saji ning yajña ta humadang, Sri wreksa samiddha puspa gandha phala, dadhi ghrita kresnatila madhu. mwang kusagra wretti wetih (24)

Lumekas ta sira mahoma, pretadi pisaca raksasa minantram, bhuta kabeh inilagaken, asing mamighna rikang yajña (25)

Sakali karana ginawe, awahana len pratista sannidhya, Parameswara inangen-angen, umunggu ring kunda bahnimaya (26).

Sampun Bhattara inenah, tinitisaken tang miñak sasomyamaya, lawan kṛsnatila madhu, Sri wṛksa samiddha rowang nya (27)

Sang Hyang Kunda pinuja, caru makulilingan samat-syamangsadadhi, kalawan sekul niwedya. inames salwir nikang marasa (28)

Ri sedeng Sang Hyang dumilah, niniwedyaken ikanang niwedya kabeh, Osadi len phala mula, mwang kembang gandha dhupadi (29)

Sampun pwa sira pinuja, bhinojanan sang maharsi paripurnna, kalawan sang wiku saksi, winursita dinaksinan ta sira (30).

Oblation of sacrificial ritual is ready, consisting of sandalwood, firewood, flowers, fragrant items and fruits, condensed milk, butter, black sesame, honey, pot, grass ends, powder and popcorn (24).

He begins to hold his fire sacrifice (Agnihotra), evil spirits and so forth, *pisaca* and ogre are chanted with mantras. All the evil spirits and everything that will interfere with the sacrifice are expelled (25).

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All ritual equipment including the prayers and the abode for the presence of deities are available. Lord Shiva whose presence requested comes on the vessel of oblation. (26).

Having been sat, the deities are sprinkled with *soma* oil, black sesame, sandalwood as well as firewood (27).

Fire in the vessel is adored, surrounded by *caru* and fish, meat and condensed milk, together with rice oblation, mixed with all ingredients containing flavors (28).

When the fire in the vessel is blazing, all the oblations are presented, consisting the herbs, fruits and roots, fragrant flowers, incense et cetera. (29).

After the deities are worshiped (after worshipping), food is presented to Maharishis along with the priests serving as witness, they are honored and provided with a gift. (30).

Another source of Old Javanese is the Agastyaparva (355) which explains about the wide range of Yajña (Pañca Maha Yajña) whose description about Deva Yajña explicitly states that Deva Yajña is an offering to Sivagni meaning no other than Agnihotra, while Korawasrama states that Deva Yajña poses a presentation in the form of food and pronunciation of Stuti and Stava mantras (Hooykaas, 1970 : 247). It indicates that Vedic mantra poses a means in Deva Yajña being virtually similar to the implementation of Agnihotra. In the Kakawin Sutasoma 79.8, Tantri Kamandaka 142 and Nagarakritagama 8.4 are stated that the Agnihotra or Homayajña is the center of sacrificial ritual.

Other sources in the Old Javanese language are the book Adiparva (197) which states: *mangarpanaken udakañjali, magaway agnihotra*, it means that presenting the hand purificatory

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water and undertaking Agnihotra. In addition to the above sources, the implementation of Agnihotra or Homayajña is also described in some other Old Javanese literatures such as Brahmanda Purana 127 and 178, Wirataparva 12, Ramayana 5.9, Sutasoma 1:11; 109.4; 110.6; 119.12, 83.6 Nagarakritagama, Nitisastra 8.1; 1.114, Tantu Pagelaran 90, Song of Harsawijaya 6.85; 6.93, Arjunawijaya 53.3; 53.4, Partayajña 11:10 , Sarasamusccaya 64, Slokantara 41, Tantri Kamandaka 38, Tantri Kadiri 1:38, Calon Arang 122 (Mardiwarsito, 1981: 13, Zoetmulder, 1975: 13, 362).

One of the attempts for self-purification for a Sadhaka (one who follows a particular sadhana) is by performing Agnihotra or Homayajña (Silakrama, leaf 41):

> *Suddha ngaranya eñjing-eñjing madyus,*
> *asuddha sarira, masurya sewana, mamuja,*
> *majapa, mahoma.*
>
> (His name is purified, through daily self-purification, prayers to Lord Surya, through worship, Japa (repetition of God's name) and implementation of Homayajña).

Based on the quotation above, the Agnihotra or Homayajña is also conducted in Indonesia (Bali). As supporting data, we are able to study it through archaeological remains and the living tradition in the community. One of the archaeological remains is the existence of fire pit (Yajñasala or Vedi) where the Agnihotra is usually held. Such fire pit can be seen in one of the caves in Gunung Kawi temple which is believed by local people as the home or Griya of Brahmin as an altar was found in the cave, where the Agnihotra implementer apparently sat by surrounding it. The relics in the form of bonfire pit are Yajñakunda (Yajñasala). It is confirmed by the presence of ventilation to discharge smokes from the venue of Agnihotra. Names of the existing tools like *Keren,*

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Kehen, Hyang Api Hyang Agni (Lord Agni) and Sala indicate if the venue is related to the implementation of Agnihotra.

Traditional sources, among others, the use *pasepan* (fire tray) by temple priests, shaman or village *sedahan* indicate the implementation of simple Agnihotra. Unfortunately, the tradition of presenting *darang asep* or *kastanggi* now seems to have faded, whereas the important thing in the *pasepan* presentation is the *darang asep*. We also get oral information that should be reviewed more carefully where the last Agnihotra was held during the administration of Klungkung kingdom led by Dalem Dimade. It was said when the Agnihotra took place, the ritual stage was on fire. Since then, the king commanded to perform a small and simple Agnihotra by using *pasepan* only. If the information is correct, the tradition of performing Agnihotra in Bali was fading since then.

Agnihotra in Stuti or Stava of Priests in Bali

Unfortunately, the research on pooja, stuti or stava is almost never performed again after the death of Prof. Dr. Hooykaas. Thankfully, in his work with T. Goudriaan (in *Stuti and Stava, Buddha, Saiva and Vaishnava Balinese Brahman Priests*, 1970: 23) we find 8 pieces of palm-leaf manuscripts containing the Homa or Agnihotra pooja. Four of them use the title Agni Janana, while the remaining books use the title Homa.

By paying attention to *stuti* or *stava* which has been reviewed by T. Goudriaan and C. Hooykaas, it is clear to us the mantras mentioned in the palm-leaf manuscripts above are the mantras of Agnihotra or Homayajña, among others, they use the title of Suryastava, Saptapuja, stuti Bhattara Tripurusa, Rudra Gayatri Dhyana, Brahmastava, Lingastava, Prithivistava, Atmakunda, Visnu Gayatri, Rudra Gayatri, Visnustava and others indicate that those mantras belong to Tantric school being different from

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Agnihotra as developed or implemented by the Arya Samaj in India emphasizing the use of Vedic mantra.

Based on the explanation above, it is known that in the past the Agnihotra used Tantric mantras, as commonly used in India by the current Sampradaya (tradition). Unfortunately, we have not found the practice of Agnihotra as conducted by Balinese Hindu priests in the past period. Why are we no longer finding the Agnihotra traditions among the priests or in the community? To answer this question, the research to such direction is very necessary.

Virtues of Agnihotra Ritual

Everything known or whose benefits are perceived will be sought or undertaken by mankind and so will the Homa Yajña/ Agnihotra. Various scientific studies prove that Agnihotra has significance to human life. One of the books describing the benefits of Agnihotra is *Homa Therapy: Our Last Chance* published by Fivefold Path, Inc. Parama Dham (House of Almighty Father), Madison, Virginia, USA, 1989. It outlines the benefits for human health.

As described in the initial section of this paper, Agnihotra or offerings to sacred fire is one of the Vedic rituals performed every day. The Aitareya Brahmana (V.26) connects this ritual to all the gods (Visvedeva) expected to provide protection and fertility for livestock, while the Kausitaki Brahmana (II.1) identifies the Agnihotra offering as an offering to Lord Surya and refers to Vedic teaching (Rgveda I .115.1) where Surya is the soul or Atma of the universe, both that moves and does not move (*surya atma jagatas tasthusas ca*).

The mantras used in the Agnihotra ritual are generally taken from Vedic scriptures, Rgveda, Yajurveda (one of the most famous is *Agnir jyotir jyotir agnir svaha, surya jyotirjyotih*

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surya svaha, III.9) and some mantras from Atharvaveda. Other mantras are also taken from other tradition of Hinduism such as Saivism that is used for the worship of Ganesh, Durgasaptasati, Sivamahimastotra and others.

In the Satapatha Brahmana (II.3.1.1) is stated that Agnihotra is identified with Surya: Agnihotra is no other than the worship to Surya. Since he emerges in front of all offerings, therefore Agnihotra is Surya.

Agnihotra is daily offering in the form of liquid poured into the fire, where it consists of two kinds, namely the one carried out once a month and the one carried throughout the life activities. Havana offering is conducted in the morning and afternoon. Later on, when the people who present it die they will be burned through Agnihotra ritual. The offering of *Yajña ghrita* (clarified butter oil) and fragrant grains are poured over dried logs burned and followed by recital of Vedic mantra. The Yajña is also performed on black moon (Amavasya) and on full moon (*Purnamasi* or *Purnima*). Agnihotra is a very important ritual among the Vedic rituals performed in the morning and evening by Grihastha (family). The Mahabharata states: As a king among men, Gayatri mantra among all the mantras, the Agnihotra is a very important ritual among all the Vedic rituals (Garga, 1992: 217).

Considering the roles and functions of mantra, especially the Gayatri and Mahamrityuñjaya mantra that can expel the evil spirits as described in the Itihasa and Puranas, so the Homa Yajña/ Agnihotra often referred to as The Jewel of all Yajñas is very beneficial when carried out in solemnity in accordance with the implementation of Yajña.

Implementation of Agnihotra and Its Ingredients

As described above, the Homa Agnihotra is Vedic ritual denoting the jewel or pearl of all the yajñas in Hinduism. As

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our observation in India, this ritual is held in various activities of Pancha Yajña such as the Deva Yajña, Pitri Yajña, Asi Yajña, Na or Manusha Yajña. Similarly, the implementation of grandiose rituals in Bali in the past also held this major ritual.

The offering of Homa Yajña/Agnihotra should be led by a *dvijati* or priest (Pujari). If impossible, it can be implemented by a priest or *pinandita* who constantly lives the vegetarian life. All the participants accompany the officiator by saying *svaha* (for Deva Yajña and other yajñas) and *svadha* specially for Homa Yajña ritual performed in conjunction with Pitri Yajña, at the end of each mantra also offers the oblations that have been prepared where the ingredients are placed on the palm of the hand upward and shoved into the Kunda or Vedi, where the fire offering is blazing. Homa Yajña performed in the context of funeral is usually carried out 12 days after cremation (Antyesti or cremation), where before that day is considered still in a state of *Cuntaka* or spiritually impure. Participants attending the Homa Yajña/Agnihotra are not allowed to chat with fellow attendees, smoke, drink and should do purgatory (complete bath) if previously have an intercourse.

Before specifically discussing about the implementation of this Yajña ritual, it is necessary to present the discipline for implementing and attending this very sacred ritual. Among others, all the participants have to come 15 minutes before the ritual begins, put on praying attires, the participants allowed to have a seat around the *kunda, vedi* or fire pit are those who have been twice-born or priest (*pinandita*), while the other participants take the position of the priests. The Yajamana or people presenting the ritual and all the participants are not allowed to leave the ritual before it is completed. Sitting position of the participants is that the women on the left and men on the right of the Kunda or Vedi. It is strictly forbidden to present into the fire all chemicals such as plastics, candles, incense or materials that have fallen to the ground, been contaminated or used.

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Implementation of the Homa Yajña/Agnihotra begins by preparing holy water (if possible, the Tirtha of Ganges). It will be better when one or some priests (*dvijati*) invoke the holy water by presenting Goddess Ganges (by means of Ganggastava) in the Kumbha (on Tripada) as a means in the Homa Yajña/Agnihotra. Further, it is carried out a purification (*acamana*) and *pranayama*. After self-purification and pranayama, it is followed by the worship of Agni (use the Agni Sukta mantra/Rgveda I.1-9), Gayatri mantra for 108 or 21 times and Mahamrtyuñjaya mantra for 21 times and in particular veneration for the welfare of the homeland is used the mantra as follows: Pṛthivi Sukta, Purusa Sukta, Nasadiya Sukta, Santiprakarana and ends in Santi mantra (Parama Santi).

Ritual paraphernalia in use are firewood, mango wherever possible, neem, banyan, champak, ylang-ylang, holy basil, rosewoods, dried coconut or sandalwood trunk with the length of 10-30 cm and a diameter of 1-2 cm to make it flammable. Gahvya (*gobhar*) is taken from cow dung raised and cherished by the owner and not from a slaughter house. The other means are leaves, stems, flowers, roots and branches of holy basil (called Pañcangga) as well as mango leaves, fresh milk, yogurt, brown sugar, ghee (sour milk), madhu (fifth material called Pañcamṛta), cardamom, green beans, cloves, brown rice, white and black rice and sesame.

It will be very good if before presenting the Homa Yajña is preceded by presenting *pejati* and *upasaksi* to deities abiding in the temple where the ritual is organized. When associated with a grandiose ritual, it will be good if it is equipped with Pañcadhatu (gold, silver, copper, brass and iron).

By and large, the Kunda or Vedi is in the form of inverted pyramid and can be made of copper or iron as well as a brick or a clay vessel (a slightly flat vessel where in Bali is also referred

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to as mortar) and everything must be new. When Homa Yajña/ Agnihotra is held in the morning it is very good if facing east and facing west if it is held in the evening. If carried out in front of the altar or shrine, it is preferably facing the altar or shrine Similarly, if implemented on the beach, it should face the sea, in the mountain should be directed to the top of the mountain, while on the bank of river or spring, it should be directed to the river upstream or spring.

Similarly, the implementation of Agnihotra in Bali is tailored to Balinese culture, where before and after it is accompanied with psalmody and gamelan music, sprinkle of holy water and invocation of *bija* (blessing rice) and all participants including the priests always wear a white praying attires. This ritual is now frequently performed in association with Pancha Yajña in accordance with Balinese tradition combined with the Agnihotra denoting a very sacred ceremony. On *piodalan* or temple anniversary, it can be held before or after or even on the culmination of the ritual. In the marriage ritual, it is usually carried out after the ritual in Balinese version, where in the afternoon or evening it is resumed with Agnihotra and wedding vow pursuant to Vedic scriptures. Similarly, in the cremation ritual or *Mamukur* it is carried out after the peak of the ritual and so is in other Hindu ritual. There is something unique where the Hindus in Bali like to present *pajegan* or a kind offering consisting of assorted fruits or snacks arranged in such a way with the height of one meter. It adds to the excitement in the implementation of Agnihotra in Bali. Having organized the Agnihotra and usually ended with Shantimantra, the Balinese Hindu always continues it with the worship in Balinese version, namely the Panca Sembah consisting of five-time folding hands together on top of the crown, where the first folding hands without means of praying is intended for the concentration, the second folding hands with fingertips pinching flower on the

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crown is addressed to Lord Surya as supreme witness of human actions, the third folding hands with flowers is addressed to the Almighty God or Istadevata (particular venerated gods) on the specified worshipping day, the fourth is addressed to *Devata Samodaya* (all gods whose presence is requested) as well invoke their grace and the fifth is the worship without a means to end to worship. Furthermore, it is resumed with invocation of holy water (nectar) sprinkled for three times on the head, scooped up with the hands onto the face for 3 times and drunk for 3 times with right hand. Ultimately, it is closed by invoking *bija* or *gandhaksata*, namely the unbroken and soaked rice in sandalwood water as a form of pleading grace and happy life. On invoking the holy water, it is accompanied with the recital of *wargasari* psalmody entitled *turun tirtha*. It is the implementation of Agnihotra ritual in Bali that looks typical without abandoning the local traditions and culture of Bali.

Mecaru is a sacred ritual that is often held to harmonize the relationship between humans and the surrounding environment. Aiming to create mutual understanding and relationships all of being in nature.

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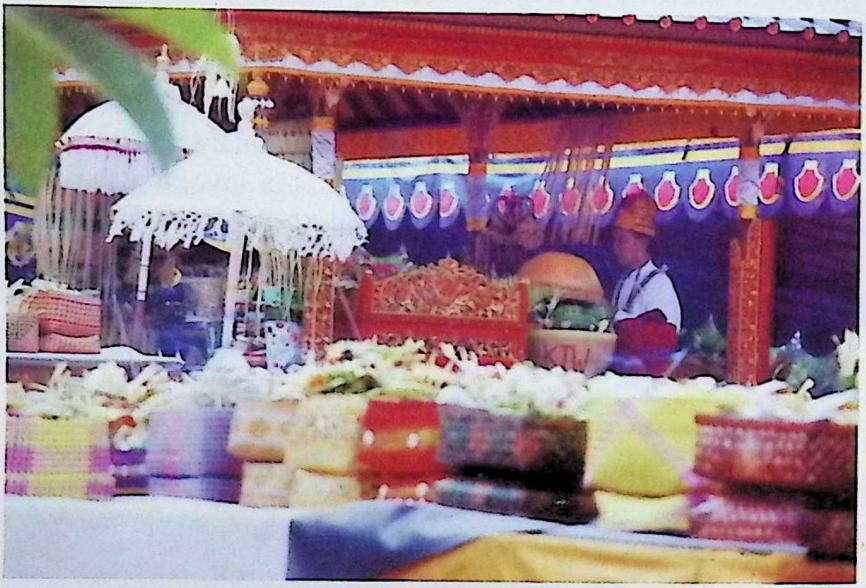

melaspas, is one the Bali traditional ceremonial where the purpose to clean the negative element from the new site of building or land has great spirit of goodness soul which stays in the buioding which in Bali language "medaging or pedagingan" the purely soul goodness spirit.

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SANSKRIT IN MODERN INDONESIA

"Sanskrit is the most convenient language for computer software programming".

Forbes Magazine, July, 1987

Introduction

T. Goudriaan (1980:31) stated: "In Bali, the sign of a Hinduised culture are found from the 8th century onwards. One might rightly speak of an independent Hindu-Balinese culture besides the Hindu-Javanese one of Java; some facts is that the oldest Balinese inscriptions are written in Sanskrit and old Balinese. From about the year 1000 onwards old Balinese is gradually pushed by old Javanese; a sign of the increasing dominance of Java over the much smaller Bali. In the 14th century, Bali even became a center for the study of old Javanese literature. The influx of Islam, which did not touch Bali, completed the role as preserver of Hindu-Javanese culture and literary treasures, a role which it has maintained up to these days".

The opinion of Goudriaan above it is right, nowadays in Bali we keep the Old Javanese treasures especially the literature of Old Javanese or Kavi language. Kavi means poet, and Bahasa Kavi means the language of poet. In the Old Javanese languaage there are so many Sanskrit vocabularies. The Old Javanese language is the medium of Indian epic, especially Ramayana and Mahabharata. Ramayana ini Old Javanese or Kavi very short not long as Ramayana written by seer Valmiki. The Mahabharata also already translated into Old Javanese but not all the parvas of Mahabharata translated. From 18 parvas, now we have only 8 parvas: Adiparva, Sabhaparva, Udyogaparva, Bhismaparva,

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Asramavasaparva, Mausalaparva, Mahaprasthanikaparva and Svargarohanaparva. The Old Javanese literature divided into 3 parts: (1) *parva* literature (prosa), (2) *kakavin* (poetry) and (3) Kindung, is the last form of Old Javanese literature, not like kakawin but there use of Midle Javanese languages.

The influences of Sanskrit words in Bahasa Indonesia (National Language of Indonesia) in present time mostly reception of the *kosakata* or Sanskrit Vocabularies, and so many Indonesian words come from Sanskrit, i.e. 'जलेष्वेव जयामहे' *Jalesveva Jayamahe* "*On the Sea We Are Glorious*" (use by Indonesia navy) and so many others.

Sanskrit – the Common Language of Hindu Scriptures

According to Nawal K. Prinja (1996:163) Sanskrit is the language of the Hindu religion and culture. It is originated in India. There are theories linking Sanskrit with other Indo-European, Indo-Iranian and Indo-Aryan families of languages. Sanskrit's beginning is very old and the exact date of its origin has not been discovered. The Vedas from the earliest Sanskrit literature and these are known to be several thousand years old. The Vedas, Upanishad (Vedanta), Ramayana, Mahabharata, Bhagavadgita and Puranas are all in Sanskrit. Even the Hindu prayers used today are in Sanskrit. Many words, such as Puja, Mandir, Deva, Devi, Deepa, Havan, Yajña, names of Hindu gods and goddesses, festivals, day in moths in the Hindu calendar, all come from the ancient language.

In India and abroad, Sanskrit is studied in order to gain insight into ancient scriptures, philosophy and classical literature of Hinduism. There are several names of this ancient language of India. Some traditions hold the language tobe holy as it is believed to have been created by God, hence the name "*Devavani*". Sanskrit (Hindu Wisdom, 2011 download 28.11.2011) was considered as

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"Deva Bhasa", or the language of the Gods by ancient Indians. The word *sanskrita,* meaning "refined" or "purified," is the antonym of *prakrita*, meaning "natural," or "vulgar." It is made up of the primordial sounds, and is developed systematically to include the natural progressions of sounds as created in the human mouth. Jawaharlal Nehru has said that Sanskrit is a language amazingly rich, efflorescent, full of luxuriant growth of all kinds, and yet precise and strictly keeping within the framework of grammar which Panini laid down two thousand years ago. It spread out, added to its richness, became fuller and more ornate, but always it stuck to its original roots. The ancient Indians attached a great deal of importance to sound, and hence their writing, poetry or prose, had a rhythmic and musical quality. Our modern languages of India are children of Sanskrit, and to it owe most of their vocabulary and their forms of expressions.

Sanskrit was a complete success and became the language of all cultured people in India and in countries under Indian influence. All scientific, philosophical, historical works were henceforth written in Sanskrit, and important texts existing in other languages were translated and adapted into Sanskrit. For this reason, very few ancient literary, religious, or philosophical documents exits in India in other languages. The sheer volume of Sanskrit literature is immense, and it remains largely unexplored.

According to Wikipedia, Free Encyclopaedia (29.30.2011) the word Sanskrit (संस्कृतम् *samskritam* [s skrita m], originally संस्कृता वाक् *samskritā vāk*, "refined speech"), is a historical Indo-Aryan language and the primary liturgical language of Hinduism, Jainism and Buddhism. Today, it is listed as one of the 22 scheduled languages of India and is an official language of the state of Uttarakhand. In western classical linguistics, Sanskrit occupies a pre-eminent position along with Greek and Latin in Indo-European studies. It is devided into:

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1) Classical Sanskrit is the standard register as laid out in the grammar of Pānini, around the 4th century BCE. Its position in the cultures of Greater India is akin to that of Latin and Greek in Europe and it has significantly influenced most modern languages of the Indian subcontinent, particularly in India, Pakistan, Sri Lanka and Nepal.

2) The pre-Classical form of Sanskrit is known as Vedic Sanskrit, with the language of the Rigveda being the oldest and most archaic stage preserved, its oldest core dating back to as early as 1500 BCE. This qualifies Rigvedic Sanskrit as one of the oldest attestations of any Indo-Iranian language, and one of the earliest attested members of the Indo-European language family, the family which includes English and most European languages.

3) The corpus of Sanskrit literature encompasses a rich tradition of poetry and drama as well as scientific, technical, philosophical and Hindu religious texts. Sanskrit continues to be widely used as a ceremonial language in Hindu religious rituals in the forms of hymns and mantras. Spoken Sanskrit is still in use in a few traditional institutions in India and there are many attempts at revival.

The term of Sanskrit in the generic meaning of "made ready, prepared, completed, finished" is found in the Rigveda. Also in Vedic Sanskrit, as nominalized neuter *samskriṭhm*, it means "preparation, prepared place" and thus "ritual enclosure, place for a sacrifice". As a term for "refined or elaborated speech" the adjective appears only in Epic and Classical Sanskrit, in the Manusmriti and in the Mahabharata. The language referred to as *samskrita* "the cultured language" has by definition always been a "sacred" and "sophisticated" language, used for religious and learned discourse in ancient India, and contrasted with the languages spoken by the people, *prākrita-* "natural, artless, normal, ordinary".

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Some salient features of Sanskrit (Prinja, 1996: 164) are:

1) It is India's most ancient language, yet also a living language of today. Its name literally mean 'well polished', 'refined' or 'perfected'.
2) It is fountainhead of all the basic Hindu scriptures and is considered to be the root of the entire Indian culture.
3) It is the mother of all the Indian languages. As root language it has influenced enormously many world languages.
4) Most of the basic and original scriptures-treatises of Hindu religious rituals, prayers, Indian Philosophy, Old India sciences, arts and culture – are found in Sanskrit literature.
5) In grammar and etymology, Sanskrit is held to be perfect and the most suitable for computers. Research is under way to adopt Sanskrit for computer use.
6) Sanskrit is very flexible in style. It is known for its brevity and clarity . It is also remarkable for long, compound sentences. Poet Bana's single sentence run to thirteen printed pages and one word of his (in the Kadambari novel) runs for twenty-one printed lines! Such compound words and sentences are one of the wonders of Sanskrit. Yet the language is also known for clarity in expression.
7) Sanskrit is well known for its logical grammar. Panini, who lived in the sixth century BCE, built his edifice of grammar. It was after his finishing touches that the language came to be called Sanskrit – polished, refined, perfected. Surprisingly,

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it has remained literally unchanged since Panini formed its perfect grammatical skeleton, retaining its pure form for over 2600 years.

8) The language basically musical. Each syllable in any Vedic word, for example, is in variably spelt in a prescribed note or accent. The five different notes in the Vedic recitation contain the seeds of classical Indian music, one of the principal styles in the musical world.

9) The scripts used for writing Sanskrit is called Devanagari. This script is used to write Hindi and Marathi languages and they also are written from left to right. Many Indian languages, such as Gujarati, Punjabi and Bengali, are written in scripts which bear a resemblance to the Devanagari script.

10) The thirty-three consonants of the Devanagari script represent the thirty-three Devatas (qualities of God) mentioned in Hindu scriptures.

Sanskrit in Ancient time in Indonesia

The first inscriptions find out in Indonesia is called the Prasasti Mulavarman at East Kalimantan (5 CE) in the form of Jayastambha. The script is Pallava but the language is Sanskrit. The information accordingly that Jayastamba (monument of victory) is valuable gifts conveyed by raja Purnavarman. In the 5 century, in West Jawa we find out valuable stone that was already calling Sailaprasasti that inform us the existence of Hindu Kingdom. All the information from the inscriptions is Sanskrit language. The Sanskrit inscriptions about the existence of Hindu Kingdom continuing up to the last Great Empire of National Nusantara Kingdom of Majapahit.

In other hand, Bali is the island influenced by Hindu religion and Indian culture since 8th century onwards, some facts is that the oldest Balinese inscriptions are written in Sanskrit and Old

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Balinese. After great marriage of Mahendradattagunapriya Dharmapatni, wife of Great Dharma Udayana Varmadeva, the inscriptions in Sanskrit pushed by the Old Javanese. Since that time Bali has heritage the Old Javanese treasures, is called the Kavi literature. Beside that fact, the prayers is still used Sanskrit *mantram* up to nowdays. Sanskrit *mantram* used by Balinese Brahman priest mostly pick up from *Brihat Ratna Stotra* (from South India) as C. Hooykaas and T. Goudriaan find out in their book "Stuti and Stava of Balinese Brahmans Priest, Saiva, Bauddha and Vaisnava" (1970). In that book the *mantrams* citation of the Holy Vedas is very rare, except the famous the mother of all Vedic *mantram* is Gayatri *mantram* and the language of *mantram* is not pure Vedic Sanskrit, their called hybrid Sanskrit or archipelago Sanskrit. So abundant Sanskrit *mantrams* now we find out in Bali and still used by priests for all ritual activities called Pañca Yajña in Bali. Out of Bali no informations about the Sanskrit *mantrams* used by the other religions communities.

Study Sanskrit in Modern Indonesia

Study of Sanskrit in Indonesia started by J. Gonda who wrote Sanskrit in Indonesia (1952). After separated India and Pakistan one Hindu Arya Samaj Missionaris Narendra Pandit Shastri come and settled in Bali (1951) and promotes Gayatri Mantram and Trisandhya. In 1957 emeritus scholars of International Academy of Indian Culture, New Delhi, Professor Dr. Raghuvira MA, and his family (Dr. Lokesh Chandra, Dr. Sharada Rani, Prof. Dr. Sudarshana Devi Singhal) done a study of Sanskrit in Indonesia and published some book i. e. Sarasamuccaya, Vrihaspatitattva, Ganapatitattva, Tattvajñana and Mahajañana and all that books already translated in Indonesia.

In Indonesia there are 12 state Hindu university, institute and collages. Three of them is state institute, i. e. Denpasar State

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Hindu Dharma Institute, State Hindu High School of Gde Pudja Mataram, and State Hindu High School of Tampung Penyang, Palangkaraya, Central Kalimantan and others are private Hindu Collages. In all Hindu education insitutions the study of Sanskrit is compulsary and grafted in the curriculumn. Since after the independence day, the Indonesian students, especially from Bali are joined study in India, and the Government of India prepared scholarship for there students. On that time, Dr. Ida Bagus Mantra (1954) graduated of Visvabharati Santiniketan University, and Dr, Ni Nyoman Sudjati, MA (graduated from Banares Hindu Unibversity) and then Mr. I Gde Pudja, MA, and Dr. Tjokorda Raio Sudharta, MA graduated of Sanskrit from universities in India. In 1993 Dr. I Made Titib graduated from Gurukula Kangri University Hardvar, and before Dr. I Made Titib, Dr. I Gusti Putu Phalgunadi graduated from the same university. After Dr. I Made Titib, there are Drs. I Ketut Subagiasta, MSi., D.Phil and Drs. I Ketut Widnya, M.Phil, Ph.D follow the preceding. The big problem is not all the scholars dedicated their abilty to deep study in Sanskrit. Now, under the ICCR in New Delhi and ICC Bali in Denpasar, the Government of India ang N.G.O periodically send the visiting professors who expert in Sanskrit, Yoga, Ayurveda etc. to promote the Sanskrit in modern Indonesia. Since the Holy Veda books are usually very old, their language must also be of ancient origin. This the attractive field to deep study Sanskrit.

Conclussion

Sanskrit in modern Indonesia means that the study of Sanskrit nowdays is very important, especially for Hindu student at Hindu university, institute or collages. Sanskrit is the common language of all Hindu scriptures, they for with out deep study of Sanskrit, the original source of Hinduism is to be the second source, and student learn the Sanskrit translation through the English translation and

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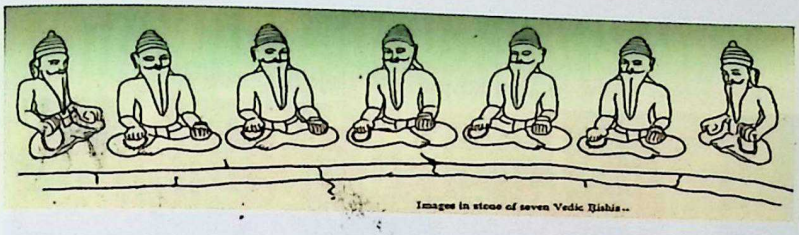
second medium for Hindu Indonesian study is Old Javanese or Kavi and in Bali, Balinese language much also be studied.



The Illustration of Vedic Maharsi (Sapta Rsi).

Is a leaf of palm used for writing.

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Pawiwahan is a marriage ceremony has special meaning and position in the human life because the bride and the bridegroom have entered the second "Ashrama" (the second step of life in Hindu belief) that is the Grhasta Ashrama. A marriage will become sacred when the dharma, artha, and kama are applied in it and according to the Manawa Dharmasastra Holy Scripture, it is named as Dharmasampati.

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THE ATTITUDE OF HINDUS AGAINST CHRISTIANS

When people give themselves to Me,
so shall I receive them,
people from various ways to follow My path,
O Partha (Arjuna).

Bhâgavadgita IV.11

Introduction

Word of Almighty God in holy book of Bhagavadgita above appreciated by Mahatma Gandhi (2004:155) as follows :

> "Religion is like the branches of the same tree, the flowers of one garden, the brother of one family. Throughout ways of different religious traditions, the human race headed for the same purpose. Why do we have to walk on the same path? Don't they are met in the end goal?"

Depictions of religions, as described by Mahatma Gandhi in the above shows that there is one thing in common, although the differences are inevitable. When someone appreciates their own religion by denying the religion of others, then they would perceive that others religion do not come from Almighty God. This view is very misleading, therefore the introduction to the religion of others is absolutely necessary.

In this globalization era, human relations and inter-religion so closely. With sophisticated technology, communication between the more familiar religious community, but at times that are already very advanced, still only a handful of visible behavior

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or group of people who are not civilized, which is contrary to religious teachings, which threaten mankind and humanity. It is really very terrible is the bombing of the WTC on September 11, 2001 in the United States, as well as a bomb explosion on Jalan Legian Kuta, Bali, October 1, 2003, Mariot hotel bombing in Jakarta and other evil of terrorist behavior in various parts of the world , truly piercing mankind's heart and soul.

With the pretext whatsoever, should the incident never happened, because the victims are mostly those who are innocent. The violence is certainly worth a reflection of us, especially religious leaders and communities to find solutions together to prevent similar acts of violence do not occur again in the future. Similarly in Indonesia, a pluralistic society life, pursued humanitarian tragedy of the events do not spread again. We are very traumatic to the various events in Sampit, Ambon, Poso, Aceh and others. Of course, those who truly realize the teachings of their religion in daily life, appreciate every member as his creation, does not want a human tragedy is repeated again. The condition of an increasingly peaceful and peace at this time should be grown to develop on, so that comfort and peace of society will become a reality. We are very worried, if understating to narrow religious teachings, ridden by certain political interests, ripped and stained a very noble religion, which upholds human dignity, be abused for that particular interest.

With regard to the situation, inter-religious dialogue is certainly very useful, is expected to contribute to the government and the community as early as possible in order to prevent or minimize the things that are not desirable and harmonious life with the true will easily be realized.

Hinduism Respecting Differences

All religious people believe in religious teachings that embraced it comes from God Almighty. Similarly, Hindus

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believe in the Vedic holy book as the set of the Almighty God's revelation (divine origin) in addition to other books which are an interpretation or an explanation of the Vedic holy book. In the Vedic we find many words of God Almighty which mandate to respecting differences, cultivate harmony of the people live, through dialogue, tolerance, solidarity and respect for fellow human beings with no respecter of their followed faith. Some of them we were going to present here :

"I combine thoughts and your ways to achieve harmony among you. I coached those who do wrong towards the right path "(Atharvaveda III. 8.5).

"O mankind! Be unite and harmonic you like the merging of the gods. I have bless the same thing to you, therefore, create one of unity among you" (Atharvaveda III.30.4).

"O mankind! Live in harmony and concord. Be united and work together. Speak with one language and take decisions with one mind. Like the saints in the past who have been carrying out its obligations, be ye not waver in carrying out your duty" (Rigveda X.191.2).

"O mankind! Think about it together. Consult together. Unite hearts and minds to each other. I bless the same thoughts and ideas and the same facilities for the harmony of your life" (Rigveda X.191.3).

"O mankind! Have the same attention. Encourage mutual understanding among you. Thus you can achieve harmony and unity" (Rigveda X.191.4).

"Work hard for the glory of the motherland, native land and your people who use different languages. Give appropriate

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recognition to those who embrace faith (religion) are different. Appreciate them all as well as families living in one house. Pour out your affection, like a mother cow that never leave her children. Thousands of wealth flowing river that provides prosperity to you, his children" (Atharvaveda XII.1.45).

In addition to the words of Almighty God as we mentioned above, there are many other teachings that originates on the books of Hindu that encourage to always live in harmony among humans and even between fellow creatures. Hindus worship in prayer daily also were offered a universal spells for happiness of all beings, "*sarva prani hitankarah*", may all beings (the breathing), always prosperous, so too following *Santi Mantram* or *Subhasīta Mantra* (the mantra of peace that gave clemency).

"Sarve sukhino bhavantu, sarve Santu niramayah,
sarve bhadrani pasyantu, ma kascid duhkha bhag bhawet"

Hopefully all of them happy, may all live in peace, Hopefully growing mutual understanding, may be free from suffering.

This view is based on the teachings of the Vedic scriptures which states that "all beings actually brothers" (*vasudhaiva kutumbhakam*). Consciousness of brotherhood and unity of this universe to mankind demands to continuously develop the dynamic harmony

With a view which *Advaitik* (unity), the Hindu religion look at every human and all other creatures are like himself, he is a brother, mother, father, brother, sister, grandfather and grandmother myself, no one else. More about the relationship between religion, the Vedic (Atharvaveda XII.1.45) such translation has been cited in this paper, mandates to appreciate the difference, true tolerance

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to the adherents of different religions. Awards and true tolerance mandated many times in the Vedic holy book.

Hinduism can be called as the first example in the world of religious missionaries. Only its missionary nature different from that associated with the beliefs that attract people to come in and become adherents. Hinduism is not regarded as a call to bring men to a trust. For that counts is deeds and not the trust (Radhakrishnan, 2002: 36).

Similarly, blind fanaticism which is only based on the solidarity of a community over something that is believed to be without sufficient proof, either through the field of physics and metaphysics, let alone supported by rigid dogmas that deliberately created for the benefit of specific groups so that eventually will limit each motion and the reasoning that tends to easily trigger a little friction and conflict of interests on the one hand with the universal interest in the other. In a plurality of interest in a world that is being hit by confusion, it is easy once a person who does not have enough defense to be dragged in the flow of provocation that it will never benefit anyone, only the destruction that will befall him.

The Attitude of Hindus against Christians

Generally reflect the behavior of religious teachings of their religion and should do so. But not a few adherents of their religion to behave contrary to the teachings of religion. Deeply appreciate the teachings of Hinduism religion, beliefs and cultures of others. The attitude of respecting others as guests are encouraged in the Hindu holy book. In the Taittiriya Upanishad it is stated:

> Respect your mother like honoring the Gods, such as respect for the father of the Gods honor and respect the teacher as respecting the Gods, and respect the guests such as respect for the Gods

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When the guests are settling to live and live as a neighbor, then in Bali appear sincere attitude like kinship with one's religion does not differentiate. The attitude of the Balinese life (Hindus) are known as the attitude of "*menyamabraya*", meaning that neighbors know of others, if already known and willing to respect each other, then they will be accepted as his own family. This attitude can foster genuine religious harmony. Hindus in Bali are abstinence for what lied again deceived, and abused his dignity, he would face it with the spirit of "*puputan*", choosing rather die than live with humiliation.

In conjunction with Christians, including other religious people, who first see if the person is a guest. As a guest certainly laudable. Furthermore, if they already live next door and mutual respect, then they are considered as a good neighbors, then comes the attitude of "*menyababraya*" for Hindus against other people, and no longer as "*wong lian*" (someone else).

In an effort to enhance inter-religious harmony, we quote the statement Svami Vivekananda at the closing session of the Parliament of Religions of the world, 117 (one hundred and seventeen years) ago, exactly on September 27, 1893 in Chicago, because the statement made by the famous Hindu thinkers of the century ago it was always relevant to the current situation. Speech tumultuous world and get high appreciation as written by American newspapers as follows.

> "An orator by divine right and undoubted greatest in the Parliament of Religion" (Benjamin Walker, 1983: 580).

Quote of the precious also reviewed by Jai Singh Yadav (1993) and expressed again by Prof. Dr. I Gusti Ngurah Bagus (1993), as follows.

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"It has been much talk about the basics of general religious harmony. Now I do not just risking my theory. However, if there are people who hope that this harmony will be achieved through the victory of a religious doctrine to the destruction of other religions, then I would say to him: "You hope you was just a dream the impossible" (Svami Mumukshananda, 1992:24).

At the time until the Conclussion of his speech, Svami Vivekananda saw that the huge success of the Parliament of Religions is proving to the world:

"That the sanctity of heart, purity and generosity does not belong anymore exclusive individual. "Every system has produced people who have a noble character" he said.

In connection with this evidence, Vivekananda again emphasized :

"If somebody dreamed exclusively religious continuity and the destruction of other religions, from the deepest heart of hearts I put sorry for him and will show him through a banner every religion will soon be written, although little is opposed:" Mutual help and not hostile "," Mixing and not destroy "," Harmony, peace and have no quarrel "(Loc. Cit.)

Vivekananda Svami statement can be used as a reference in improving harmony amongst religious life today to jointly build a future together.

Various Forms of Religious Harmony Dialogues

First National Congress of Religions in Indonesia, which was held in Yogyakarta, 11-12 October 1993 to realize the situation

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of the world, that religion on the one hand, the strength of the movements of humanity, justice, and peace, but on the other hand religious fervor can lead, and legitimize the division and even violence. Indeed, the presence of religions in Indonesia is a divine grace to be grateful. Earth Indonesia, as a fertile land for spirituality, has allowed religions to grow, and grow, and display the transformative role on the development of Indonesian culture in a creative, dynamic, and tolerant. It thus manifested in inter-religious relations of mutual respect, and grow together in fighting, enforce, and fill the nation's independence (First National Congress of Religions in Indonesia, 1993:1).

In this regard, increased dialogue within the framework of internal harmony, between, and among religious communities to jointly build a future together is an effort that deserves a reward, and should be continuously implemented. Improving the quality of charity, in the teachings of Hinduism known as the continuous effort to understand religious teachings through various media as well as more than it is to practice religious teachings in everyday life both as a person, family members, community, nation and state. The quality of one's deeds can only be understood through the behavior, and someone's personality, because religion is a factor transformative, changing behavior, and someone's personality of which is not a good or less good or better. Purification ceremonies such as *Otonan* ceremonial (Birthday), cut teeth, and so on performed by Hindus in fact deliver the human race back to the nature of the original its Gods which in Sanskrit is called "*Manava-manava*" should be "*Madhava-Madhava"* (being a soft and sweet), not the other way there is no self tansformasi at all, "*Manava-manava*" it would fall into" danava-danava ", ie imposing giants" Matsyanyaya ", law of the jungle, which strong crush the weak.

The quality of the public charity cannot be measured from splendor religious life, but from the vibrations of individuals to

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their communities. When in the community, the crime rate is much decreased, social life and good cooperation in the community went smoothly and harmoniously, so the individuals of society have been able to improve the quality of his religious charities as well as possible.

About improving the quality of charity, committed to the teachings of religion, Hinduism considers that life in this world is to carry out the sacred mission in the field of Dharma (Dharmaksetra) to implement and worship devotion to God Almighty and develop compassion for all His creation and enforce the Dharma in order to improve themselves for a better life, more noble and more perfect, as revealed by S. Radhakrishnan in the translation of scripture Bhagavadgita explanation (1949:79) as follows :

> "The world is Dharmaksetra, the battleground for a moral struggle. The decisive issue lies in the hearts of men where the battles are fought dailly and hourly. The ascent from earth to heaven, from suffering to spirit, is through the practice of Dharma (religion), we can reach up to safety where every difficulty culminates in joy. The world is Dharmakṣetra, the nursery of saints where the flame of spirit is never permitted to go out. It is said to be Karmabhumi where we work out our karma and fulfil the purpose of soul making".

Similarly, on other occasions (1957: 102) he states:

> "The world for the Gita is the scene of an active struggle between good and evil in which God is deeply interested. He pours out of all that makes for error, uglines, and evil".

Improving the quality of charity is a requirement for every individual because charity is a religious teaching personification

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of implementation. Thus religion is not confined to rhetoric, but has actually preceded in behavior and personality every individual. Tons of theories of religion that is understood or controlled by someone, but if the practice of everyday life, its empirical still demeaning behavior of others, arrogance because he felt himself the most powerful, noble of birth (indulge in glorification of caste this clearly desecrate Hindu religious virtue) and other *adharma* behavior, clever cover up his appearance, in the end the original appearance cannot be hidden, then religion is just as mere lip service him.

If the quality of faith and charity increases, then the empirical behavior of a person is not going away with the teachings of religion, he will radiate the love, respect for fellow human beings are not only living creatures even the others awarded the same time, next to him will not be difficult to increase intra-race harmony co-religionists (*sedharma*), inter-religious, and as a religious community with the government.

Further improve the dialogue in order to enhance harmony between religious communities to present proposals to us about the kinds of dialogue expressed by Prof. Dr. H.A. Mukti Ali at the first National Congress of Religions in Indonesia (1993) as follows.

1) The dialogue of life, people from various kinds of religions living in harmony in one unite states mutually enrich each other through the medium of his religious beliefs to the teachings and beliefs of each. This can be seen as our life in Indonesia. Inter-religious life in Indonesia we are very good. Furthermore, this dialogue of life must be increased, so that with the more positive, more successful.
2) The dialogue of cooperation and social activities which gain religion inspiration is like the people of Indonesia with various kinds of belief and religion work together to

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implement the development. Above explained, that if these religious communities in Indonesia, with the encouragement of religion implement something projects, for example fighting against poverty, then it would be a powerful force.

3) *Intermonastik* Dialogue. This is for instance the Hindu religious leaders to live for seven days at the monastery of Buddhism; Christian leaders for a week living in boarding school. Clearly something religious leader living in a certain time in the center of religion of others. Thus will arise a deep mutual understanding and mutual appreciation and work together in various fields can be held.

4) Theological Colloquium Dialogue. This can be done by experts of religion by way of exchange of information about their respective religious teachings. In some interactional dialogue, such dialogue is often held. But we must remember that this is only possible by scholars of religion and not by the layman. (Mukti Ali, 1993:17).

The success of the dialogues mentioned above, when every religious community was aware of religions embraced by the human race is different, even though these religions are equally revealed by God Almighty, as His revelation received by mankind in period of time varying responded well by his people in different skills as well. For that all parties, especially the government can act as a facilitator and support the creation of a conducive atmosphere for it.

Commitment And Policy Measures

The success of improving the quality of life of religious harmony back to an unwavering commitment to his own religious community to practice religious teachings that hugged. All religion teaches to respect fellow human beings however, was apparently

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limited commitment to the discourse. For there is no other way except to increase religious education well, both within the family, school and community. Religious teachings are directed to realize that will lead to the transformation to be able to appreciate other people, including those who embrace other religions, because all true religious teachings coming from of Almighty God in various and diverse for his name. In addition to establishing religious education that emphasizes the kind hearted character, morality and ethics, democratization and human rights (human rights), can be taken several policy measures, as the embodiment of religious harmony theology as cultural sociological frame, that is :

Leaders or religious leaders both institutional and individual efforts make every effort to instill awareness of the teachings to their respective religious communities. With a solid religious practice would improve the quality of faith (Sraddhā) and charity (Bhakti) and Insights Nationality, because religion also teaches people to become good citizens, obey the law and the success of development outlined by the state / government.

1) Leader or religious leaders, religious institutions and government (agencies) seek to condition the creation of an atmosphere that supports the practice of religion, providing appropriate facilities and infrastructure needs of a religious community (including business as early as possible to prevent problems that may disrupt the harmony of religious life as well as threatening national integration).
2) Improve the quality of religious education in elementary schools to universities and religious life coaching outside of school education (in the family and society).
3) Given the paternalistic Indonesian society, the role and example of religious leaders, government officials and community leaders is crucial in the practice of religion.
4) Increase the amount of discussion, dialogue and social and humanitarian cooperation among and between religious

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communities and the government. Form or kind of dialogue that can be implemented include: dialogue of life, dialogue of cooperation, *intermonastik* dialogue, and theological colloquium dialogue in accordance with the situation, and religious conditions in the field.

5) Improve and streamline the activities of Inter-Agency Consultative religious community from the central level (under the Minister of Religious Affairs) to the local (provincial and district / municipality).

Of course the steps above or wisdom can still be developed in line with developments in society.

Closing

Indeed if every religious community to understand and practice the teachings of religion well, increasing insight Among nationalities and religious harmony by improving the quality of faith, charity, cooperation and dialogue between religious harmony, the dynamic will be realized. Similarly, among other subjects thought about the increase in dialogue in order to enhance harmony between religious communities to jointly build the future nation.

Conclussion to end this short article we quote Visvananda Svami opinion, of Sri Ramakrishna Ashram, Bombay (1938) which states: "Let us try to go to the Fundamentals and basic principles of our religion and march onward and Godward with charity for all and malice toward none".

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Ngerupuk / Tawur Kesanga

Exactly one day before Nyepi, all villages in Bali hold a large exorcism ceremony at the main village cross road, the meeting place of demons. They usually make Ogoh-ogoh (the fantastic monsters or evil spirits or the Butha Kala made of bamboo) for carnival purposes. The Ogoh-ogoh monsters symbolize the evil spirits surrounding our environment which have to be got rid of from our lives.

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